The LUTHERAN

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THEOLOGICAL SEMINARY
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TRIPLETS

Unusual baptism at Kingston, New York, church

7, No. 42

JULY 20, 1955

CENTS

Copy Book Lesson

SEARCHING THROUGH my father's family Bible recently, I came upon a leaf torn from an old penmanship lesson book. Study of the page revealed an odd fact. Near the top of the page the sentences copied were rather close facsimiles of the original and perfect specimen. But nearer the bottom of the page the work was not so well done.

"Shouldn't he have done better at the bottom of the page than at the top?" I thought. Was he careless, or uninterested? Scanning the page again I made this deduction. As he neared the bottom of the page he was not copying the perfect example at the top of the page. Instead, he was using his own imperfect co as a guide. Had he been able to keep original constantly close to his pen, doubtless would have done better.

As I placed the yellowed page am my souvenirs, I thanked God for church that teaches me I need no o guide than the Bible in my life and fa no other example than Jesus.

MY HOPE is that I can keep his per example before me always and t copying him diligently, I may come the bottom of the page" with a life ceptable to God.

—CHESTER H. DIBB

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. First identical triplets in the history of the 57-year-old congregation of the Church of the Redeemer, Kingston, N. Y., were baptized June 12 by the Rev. David C. Paise. They are daughters of former church council secretary and Mrs. Ernest J. Ryan.

THE CHURCH IN THE NEWS

Report on religion in Russia

Nobody had supplied a good explanation of why Russians were letting hundreds of westerners visit their country this summer, or why dozens of Russian citizens are permitted to travel in western Europe and America. But church leaders on both sides of the Iron Curtain took the opportunity to get acquainted.

Two Lutherans—archbishops of Estonia and Latvia—were in England this month with four Russian Orthodox clergymen and two Russian Baptists. They gave highly favorable reports of the church situation in their homeland. About 240,000 Lutherans attend church regularly in Latvia, said Archbishop August Turs.

"I want to assure you," said Russian Orthodox Archbishop Pitirim, "that the church is free and independent." A religious revival, he said, is underway in the Soviet Union. There are 1,500 young men in training for the priesthood in eight theological seminaries.

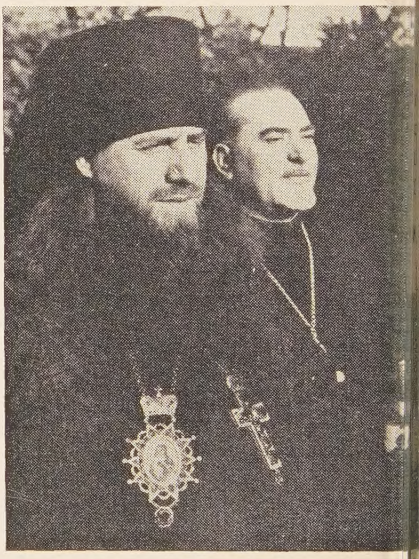
Church is in "museum," says Norwegian

Less favorable opinion of what is left of the church in Russia after 38 years of Red rule came from Prof. Nils Dahl, dean of the theological school in Norway's University of Oslo. He had been in Moscow and Leningrad. "Within its limited sphere, the church has freedom," he said. "There is no persecution.

"But the state has succeeded—to a considerable extent — in keeping the church 'on a reservation' similar to the way Indians are treated in the United States. The reservations are under the state's protection. Visitors may go to them to see how well 'this special type of human being' is cared for."

Among young people in Russia, s
Prof. Dahl, "ignorance of the church
almost complete. Their attitude is
hostility, but rather of a certain inte
in the church as a museum specimen.

Many old people, trained in Chris
faith before the Red revolution, still
to church, visitors to Russia repor
Most of the new generation, prever
from receiving Christian instruct
consider the church a useless relic.



RUSSIAN MAY LIVE IN U.S.
*Russian Church wanted to station a
bishop Boris (left) in New York City
U.S. government sent him home Fel
The U.S. has now promised to give a
sian churchman a residence visa if
sians reciprocate by letting an Ame
Roman Catholic priest live in Mc*

Canadian Lutherans talk merger

Merger of all Lutheran church
the United States will be a long
coming, but Lutherans of Canada

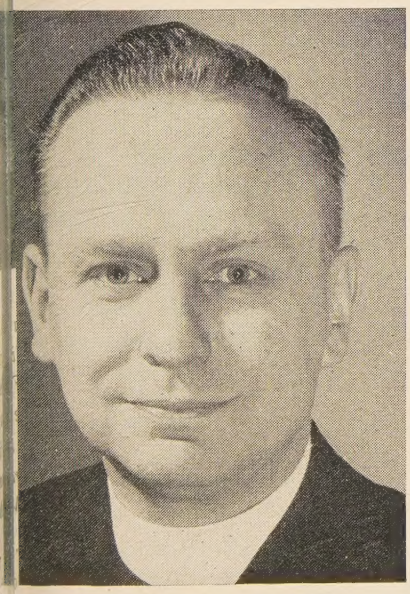
h this goal much sooner. Canadian
nerans at present are members of
rches with headquarters in the U.S.
ur ULC synods in Canada are the
est group.)

Merger talk began in western Canada,
re conversations were held Mar. 29
Canadians of the American Lu-
an, Augustana, Evangelical Lutheran,
ed Evangelical Lutheran, Lutheran
, and United Lutheran churches. The
tern Canada District of the Lutheran
rch—Missouri Synod did not join in.
LC spokesmen opposed the limita-
of merger talks to western Canada.
ULC Canada and Nova Scotia syn-
and the Ontario District of the Lu-
n Church—Missouri Synod have
been invited to join "exploratory
ersations regarding the possibility of
formation of a Canadian Lutheran
rch." Discussions are set for Oct. 7.

lenbacher accepts evangelism post

nited Lutherans had been looking for eight men as regional directors of a two-year evangelism program beginning Oct. 30. The eight have been chosen, Dr. C. Franklin Koch of the ULC Board of Social Missions announced this month. One of them is the Rev. W. A. Mehlenbacher, executive director of the Canadian Lutheran Council.

Pastor Mehlenbacher has resigned his Council position to direct the evangelism effort in the Canada, Nova Scotia, and Western Canada synods. He was the Canadian Council's first secretary, serving since the Council was organized in 1952.



REV. W. A. MEHLENBACHER
signs Canadian Council position

Evangelism team gets ready

Line-up for the intensive effort to increase United Lutheran Church enrollment was complete this month. Director of the two-year evangelism program is Dr. Robert W. Stackel, who resigned as pastor of First Church, Pittsburgh, to begin his new work Aug. 1.

The Rev. Walter E. Bock, pastor of Zion Church, Cobleskill, N. Y., will be regional director in northeastern U.S. (New York and New England, New Jersey, Ministerium of Pennsylvania). The Rev. Francis B. Myers of Zion Church, Milton, Pa., will be director in the Central Pennsylvania, Pittsburgh, Maryland, Virginia, and West Virginia synods.

Director in the South (North Carolina, South Carolina, Georgia-Alabama, Florida, Mississippi) will be Dr. J. A. Keisler of St. Andrew's Church, Charleston. The Rev. A. Vernon Hess of St. John's Church, Anderson, Indiana, will direct the program in the Ohio, Indiana, Kentucky-Tennessee, and Michigan synods. The Rev. William H. Swarbrick of St. Mark's, Dubuque, Iowa, will be director in the Illinois, Iowa, and Northwest synods.

The Rev. George Housewright of Redeemer Church, Houston, Texas, will

direct the evangelism effort in the Texas-Louisiana and Central States synods. In the Pacific, Pacific Southwest, and Rocky Mountain synods the director will be the Rev. Ross Hidy of St. Michael's Church, Berkeley, Calif.

Pastor Mehlenbacher, in the Canadian synods, completes the eight-man team of regional directors. All have resigned from their present positions as of Oct. 1, and will give their full time for two years in aiding the 4,300 ULC congregations in recruiting members.

The Rev. E. Dale Click and the Rev. Clifton M. Weihe of the Board of Social Missions evangelism staff will be associate directors in the program, and will supervise area missions in the Caribbean Synod. Congregations in the ULC linguistic synods—Icelandic, Slovak-Zion, and Wartburg—will share in the evangelism program with congregations in their geographical locations.

Safe driving is spiritual problem

Prosperity is expensive, West Germans had discovered. New automobiles crowded the highways as family incomes increased. More cars resulted in more accidents. Last year 11,565 Germans were killed in traffic accidents, 314,894 were injured.

"The problem of disciplining traffic is more of a human, moral, and spiritual nature than a physical or mechanical one," said a German church paper, *Das Diakonische Werk*. "This is why Jesus' commandment, 'Love your neighbor,' is the most important traffic rule ever devised."

Roman Catholics joined Protestants in the safety campaign this month. A prayer, widely publicized by both churches, says: "Give me a firm hand and a quick eye, O Lord, so no man may be hurt when I drive by. You gave life. Let no action of mine take away your gift. Show me how to steer my car others may be safe."

County money for church orphanages

When a Pennsylvania county co takes responsibility for a homeless ch the child may be placed in a church phanage. Monthly payments are ma to the orphanage by the county for s port of the child.

Five Pittsburgh taxpayers brought in Allegheny county to halt payment $250,000 in tax funds which was go to eight Roman Catholic and two P estant institutions. The taxpayers this is a violation of separation of chu and state.

Allegheny county judges split two one in late June in deciding that whil may be illegal to pay money from state treasury to church institutions, t is no constitutional ban on giving cou money. "A search of the four cor of the constitution," said Judge H Ellenbogen, "will fail to disclose any strictions upon appropriations by co ties, institution districts, or other political subdivisions to sectarian ins tions."

Can't keep Catholic child

Mr. and Mrs. Melvin B. Ellis will to go to jail if they don't surrender adopted daughter this month. Fo week they tried to hide in an effo avoid obeying a court order requ them to give four-year-old Hildy t Catholic Charities Bureau. Then were notified they will be jailed for tempt of court if they don't carry the order within 11 days.

The Ellises, residents of Brook Massachusetts, took Hildy as their fo child 10 days after she was born t unmarried Roman Catholic mother. mother withdrew her consent to the a tion when she discovered the fo

ents are Jewish. The adoption was lified according to a state law requir- that courts shall place a child with sons of the same religion as the child nenever practicable."

A Roman Catholic judge in Massachu- s, Edward Morley, said the state ption law is "the offspring of bias and judice" and ought to be repealed. *The ot,* newspaper of the Boston Roman holic archdiocese, replied that "the sent Massachusetts law is a good law it can be administered for the general mmunity benefit by good judges. Is ryone out of step," asked *The Pilot,* t Judge Morley?"

glicans will talk with Methodists

Conversations should begin between Church of England and the British thodists "in an effort to increase y," it was agreed at the Church of land assembly this month. First ob- ive in the talks, said the Anglicans, uld be intercommunion. Each church ht grant members of the other church right to receive the sacrament at its rs.

The two Anglican archbishops, Dr. offrey Fisher and Dr. Cyril Garbett, e authorized to open the discussions. thodists, holding their annual confer- e at the same time as the Church of land assembly, said they would wel- e an opportunity for discussions with Anglicans. "The Methodist Confer- would gladly respond to an invita- to hold conversations which may to closer relations with the Church England," they voted almost unani- sly.

The Anglican bishop of London, Dr. W. C. Wand, said the churches should intercommunion as a first step, but they "should envisage a complete milation of the two bodies with each r."

Methodists separated from the Church of England in the late 18th century in protest against lack of emotional warmth and moral rigor.

BISHOP WAND
"Complete assimilation" is the goal

Roman Catholics shun mixed worship

It had been an old custom of graduating classes of American public high schools to gather for a religious service in a school auditorium or church during commencement week. The annual baccalaureate service usually consists of hymns, prayers, Scripture reading, and an address by a local clergyman—usually a Protestant.

Roman Catholics began a boycott of such services in some New York State communities a few years ago. Parish priests instructed Roman Catholic graduates not to attend. This year the boycott spread to the Middle West.

In a half-dozen Minnesota communities the Roman Catholic rule against worshiping with Protestants was applied against high-school baccalaureate services. In Beardsley, Minnesota, the school commencement exercises were cancelled in a dispute over whether a clergyman could offer prayer. The local priest, the

Rev. Harvey F. Egan, wrote the school board that Roman Catholics are not permitted to take part in a ceremony including a prayer "that contains a sentiment contrary to our belief."

Catholics stay away in North Tonawanda

Protestant clergymen in North Tonawanda, New York, had consulted with Roman Catholic pastors for a year in trying to straighten out the baccalaureate service problem.

In June, 1954, the local priests had informed Roman Catholic graduates on the day of the service that they could not attend. Since then, members of the Protestant Ministerial Association, led by the Rev. Hermann B. Miller of Grace Lutheran Church, met repeatedly with the Catholic clergy to shape up a suitable program. The priests finally reported that the service was not acceptable to their bishop.

The local school board decided to make its own baccalaureate plans, including invocation, hymn, choral singing, ethical address, benediction. Result: most Protestant members of the graduating class attended, almost all Roman Catholics stayed away.

Executive Board studies church structure

Most of an eight-day convention of the United Lutheran Church last fall had been spent on studying revision of the church's organizational structure. The convention got nearly half-way through 119 recommendations brought by a special commission, and asked the church's Executive Board to go through the others and bring suggestions to the 1956 convention.

This month the Executive Board went to work on the assignment. It will study about 15 postponed recommendations at each of four meetings, concluding its labors at its April session next year.

NEW IDEAS ABOUT TWELVE DISCIPL
Artist George Leonard Shultz of T has done modern-style drawings of apostles. In photo are Jude, Natha Matthew, Thomas, sketched in char

The biggest subject the board tac at its July 6-7 meeting was the re mendation that "the proposed Counc Synodical Presidents shall study th lationship between constituent sy and the ULCA to determine the de bility and feasibility of modifying present division of functions. . . ."

The Executive Board decided month that it will recommend tha study of synod-ULCA relations be r "The absence of a clear, constitut delineation of the functions of the ods and the United Lutheran Churc was stated, "has resulted in some c sion and duplication of effort."

"It is possible," the Executive B was informed, "that the distributio functions 1) retained by synods, 2 signed to the ULCA, or 3) shared b two, should be revised."

akers were commended

A Quaker congregation at Plymouth eting, Pennsylvania, got a $5,000 ard for courage, but 22 of the 150 mbers of the group did not want to ept the money.

wo years ago the Quakers employed . Mary Knowles as a librarian after was discharged by a library in Nor- od, Massachusetts. She had refused ell the Senate Internal Security Sub- mmittee whether she had ever been a mmunist. Quakers gave her a job on , and made the position permanent n she satisfied them that she is a loyal en.

he local American Legion post and Valley Forge chapter of the Daugh- of the American Revolution de- ded Mrs. Knowles' dismissal. Small idies for the Quaker library from nouth and Whitemarsh townships and Conshohocken community chest were off. But Mrs. Knowles kept her job.

he Fund for the Republic, established he Ford Foundation, gave the $5,000 rd to the Quaker group this month "courageous and effective defense of ocratic principles." Dr. Robert M. chins, president of the Fund, said he d the Quaker example "will be fol- d elsewhere in America—particu- when our libraries, which seem to special target of self-appointed cen- and amateur loyalty experts, are lved."

wenty-two of the 150 Quakers signed tition circulated in the community ing the Friends not to accept the d.

r Marshall still preaches

housands had heard Peter Marshall ch in his church in Washington e he lived, but millions have heard since he died. His sermons in the e, *A Man Called Peter*, have been heard in theaters in most American cities and towns.

This month a 12-inch long-play record, "Peter Marshall Speaks," went on sale in bookstores. Two sermons tape-recorded in the Washington church are reproduced on the record. More tapes are in existence, and more records will be made if the demand is substantial.

Belgians were orderly

There were 200,000 Roman Catholics marching in the streets of Brussels on Sunday afternoon, July 10, in protest against the Belgian government's plan to cut the subsidy for parochial schools. They had bands, whistles, firecrackers, and carried placards saying "DOWN WITH COLLARD" (who authored the school law pending in the Belgian parliament).

But there was no disorder as the parade moved slowly through the main streets. Police seemed to pay little attention to the marchers. Last Mar. 26 a big Catholic parade turned into a riot, and 7,000 special police had to be called out.

It seems likely the parliament will enact the bill cutting down aid to Roman Catholic schools. Marchers went through the motions of making a protest this month, but felt they were wasting their time.

And so forth

First Lutheran Church in Holyoke, Massachusetts, has an 85-car parking lot which is not used while a nearby Jewish congregation gathers in its synagogue. Jewish worshipers are welcome to use the Lutheran lot, Pastor Walter E. Menzel announced.

Twenty-five per cent of postwar marriages in West Germany are "mixed"—four-fifths of them involving Protestants and Roman Catholics. The others are marriages of Protestants or Catholics with unbelievers.

World News Notes

U.S. joins the world

When a book is published in one country, it is immediately and automatically covered by copyright in most other countries. An author is protected from pirates who might try to publish his work without payment of royalties. International copyright began in 1886.

There were two big countries that never ratified the agreement. One was Russia, the other the United States.

The American printing industry had always been successful in persuading the U.S. Congress not to approve the international copyright agreement. American law required that English-language books could be copyrighted in the U.S. only if manufactured in the U.S. American printers feared that any other arrangement would open them to competition with low-cost printers in other countries.

To get international copyright, Americans were obliged to publish their books in Canada or England at the same time as in the U.S.

Last year the printers seemed less fearful of competition, and didn't put up a strenuous campaign when the copyright question came up in Congress. Publishers and authors lobbied strenuously for the bill. Congress ratified a new copyright agreement worked out by a United Nations agency. The agreement goes into effect Sept. 16.

Americans don't read

Maybe copyright laws would soon not matter much in the U.S. There has been a sharp decline in book reading by Americans since World War II. The American Library Association at its convention this month verified reports of a big reading slump.

Dr. George Gallup announced recently that his polls show a steady decline reading. The situation has becor "acute," he said. Although 15 per ce of Americans are college graduates, or sixth of these graduates do two-thirds the book-reading, and the other fi sixths seldom read books.

Due to failure to read, Americans a so ignorant about foreign affairs, s Dr. Gallup, that only one in 10 kno who controls the islands of Matsu a Quemoy and how far these islands from the mainland of China.

Books in the Soviet Union and in E Germany are being produced accord to a rigid schedule which calls for a per cent increase of the production ing the next five years. The Soviet Z of Germany has doubled its product since 1952.

Money is no object when it come the book publishing business in E Germany. Editorial standards are hi readers are plentiful. First edition novels average 20,000 copies (as aga 3,000 in West Germany).

The selection of published materi controlled by the Office for Litera and Publishers. Publishers submit t lists of selected works for approval must follow their yearly plan. De tions are not permitted.

The Office not only controls the s tion of manuscripts and assigns pape production of books, but goes in for planning of "themes." Authors trained, encouraged, assigned to g subjects.

Protestant publishing houses in East Zone have received increasing dom to produce. Their production course, under the control of the C munist authorities.

/ASHINGTON

ROBERT VAN DEUSEN

LATTIMORE DECISION

THE LONG STRUGGLE between Judge ther W. Youngdahl and the Justice De- rtment over the charges against Owen ttimore has ended. The U.S. Court of peals for the District of Columbia sus- ned Youngdahl's action in dismissing wo-count indictment against Lattimore being too vague and infringing on free- n of thought.

After the ruling of the Appeals Court, Justice Department announced that would drop the charges against Latti- re rather than appeal them to the preme Court. It was also decided not press the five minor counts of an ear- seven-count indictment. The other counts of that indictment, including principal one, were dismissed by ungdahl with the backing of the Ap- ls Court.

The fact that the Justice Department se not to carry the case to the Su- me Court amounts to a tacit admis- that it was doubtful of the outcome. the last two years, the pendulum of lic sentiment has swung away from eria toward a realization of the im- ance of basic rights and freedoms.

ebrated case

JUDGE YOUNGDAHL'S handling of the imore case played a significant role e change of climate. The jurist stood in the face of official charges of bias a storm of vindictive abuse, defend- the necessity of fair judicial standards in determining guilt or innocence. He insisted that a man cannot be brought to trial on charges which are "formless and obscure"; that an indictment must be clear and factual.

The Justice Department claimed that Lattimore had lied before the Senate Internal Security subcommittee in saying that he had not followed the Communist line and promoted Communist causes. The perjury indictment defined "following the Communist line" as intentionally following in time and conforming to the policies expressed by the government of the Soviet Union in regard to political, diplomatic, military, economic, and social matters.

Youngdahl ruled that following the Communist line is not a sufficiently clear concept on which to try a man for perjury. He warned against the danger of condemning a man on the basis of his beliefs, since freedom to differ from the majority is a cornerstone of democracy.

WHAT MADE the case notable was the attempt by the Justice Department to get Judge Youngdahl to disqualify himself from considering the second indictment after he had dismissed a substantial part of the first one. This came dangerously close to trying to choose a judge who would deliver a desired verdict. Youngdahl spotted the danger in such a precedent and refused to step down.

The ruling of the Appeals Court supporting Youngdahl's dismissal of the second indictment and the decision of the Justice Department to drop the charges against Lattimore are a vindication of the judge's courage in standing his ground. By maintaining the integrity of his conscience in a trying situation, Luther Youngdahl has made an effective Christian witness as well as established a judicial precedent in keeping with the best American traditions.

A Lily Blooms Among the Brambles

By JOHN SCHMIDT

Lutherans in Holland are accustomed to overcomi obstacles in their witness to their Christian fai

When the Lutheran Church of The Netherlands reunited in 1952, after a separation that had endured since 1791, it selected as its seal one that had been used by Dutch Lutherans as early as 1617. It bears a significant symbol: a lily, crowded by thorn branches, but nevertheless lifting its white splendor above its rivals.

What a fitting symbol for Lutheranism in the Low Countries, where the faith of the Reformation saw its first martyrs and where today it lives as a small minority of 67 congregations with perhaps 70,000 members in a country almost equally divided between Roman Catholicism and Calvinism. Yet, surrounded by dangerous rivals—of which the most dangerous is increasing secularism—that threaten its life, it still grows and blooms, to the glory of God. The seal's symbol is rooted in *Song of Solomon* 2:2: "As a lily among brambles, so is my love among maidens," a text which ancient tradition has applied to Christ's church.

"A lily among brambles"—that does describe the situation of The Netherlands Lutheran Church quite aptly. Its problems are not as dramatic, as arresting, as those of its sister churches on the Continent. It had few buildings destroyed during World War II, so that the tourist cannot be shown the gaunt specters of broken steeples against the sky. The church in central Rotterdam has v ished, but with American and gove mental aid a new building now serves congregation. Holland has no refu camps to be compared with the cessp of tragedy that are so common in C tral Europe, though the return of merous Dutch and Indonesian inhabit of the former colonial empire has pla a heavy burden on the entire social st ture.

And, although this church is a mino body, its status lacks the urgent ap of Lutheran minority churches in l behind either the Iron or the Black C tain, such as Eastern Germany or I The Dutch situation has little to grip emotions.

Why does this church stand an those Lutheran churches that need port from their fellow-believers thr the program of World Service of Lutheran World Federation? That natural question. Yet since Amer Lutherans will continue for some to bear the larger part of their we it is our capacity to grasp such un matic aspects of World Service that to a large extent, determine not m the future of the church in this one c try, but the future of Lutheranism e where. For does not St. Paul say, parts of the body which seem t weaker are indispensable . . . If one m ber suffers, all suffer together"? (I C thians 12:22, 26) World Luther cannot grow healthily on the thin

Dr. Schmidt, now pastor of Indianola Church, Columbus, Ohio, was for some years on the staff of the Lutheran World Federation.

LUTHERAN CHURCH IN AMSTERDAM, HOLLAND
Its plain exterior conforms to Dutch tastes

easily dramatized need. Dutch Lu-rans thus provide us with a sort of case.

HERE IS A CHURCH that needs funds to ke available essential literature. The nited church needs a revised edition the Small Catechism, that its own th may be retained. But no commer- publisher is willing to print one, be-se the annual sale is of necessity very ll. The barrier of language, of course, es it impossible for the Dutch to do t some other small churches have e—buy their literature from another ntry. The book, if it is to appear—it *must*—requires a subsidy of pos- \$2,000. Not a large sum, except relation to the limited resources of small church.

Lutheran World Action funds were used last year to give \$30,000 for the printing of a new hymnal that had been delayed by the same problem. Not only was a common hymnal essential if the spiritual unity of this united church was to be attained, but a new hymnal would in any case have been desirable. A reform movement in The Netherlands has brought about a sweeping simplification in spelling. To persist in the use of outmoded spelling would have condemned the church as a "back number." It is part of the problem of communicating the Gospel to this generation.

Other literature is needed, especially some that can be given to inquirers who want to become acquainted with the history, life and faith of this minority church. Dr. J. P. van Heest, who is

president of the Lutheran Church, is eager, for example, that a new edition of the Augsburg Confession be printed. Everything is ready, but there are no funds to carry through the project.

The United Lutheran Church in America has long known that a church paper cannot support itself, and has consequently subsidized THE LUTHERAN. This is rightly regarded as a legitimate and necessary promotional expense, since the importance and influence of such a publication can scarcely be estimated. The Dutch have the identical problem with their *Evangelisch-Luthers Weekblad*. To American pocketbooks the annual deficit is minor, only $250, but Dutch purses aren't as well-filled as American. Even this burden is too heavy to lift, alone.

This would not be the case if the need for literature were the only weight th needed to be lifted. But a heavier burd is the evangelistic opportunity, for su an opportunity is expensive in both m and money.

There are two population trends Holland, each of which poses a seric problem to the small Lutheran forces that land. The cities continue to gr at the expense of the rural areas. In W Amsterdam, to choose one example, thi are now 30,000 new homes in prosp Among the 100,000 persons who move in are many Lutherans, and more to whom the Lutheran church ou to minister. But how? A church cost a half-million gulden (about $1 000), not because the building will so elaborate, but merely because in H land it costs as much to "build" un

INTERIOR OF AMSTERDAM'S OLD CHURCH

Most Lutheran congregations in Holland are urban

ground as above it. The moist, sandy
l of that country, without underlying
k, will not support a heavy structure.
ildings must be floated upon a solid
t of piles driven deep into the ground.
ery effort has been put forward to
se the funds that are needed, but a
rter of the necessary sum is still be-
d reach.

Elsewhere there is a movement away
m the city, due to the decentralization
industry. Historically, however, the
Lutheran congregations are located
the cities. Half of the Dutch Luther-
live in Amsterdam, Rotterdam, The
gue and Utrecht. Unless new churches
begun in the new communities that
being established, the "diaspora" Lu-
rans will be lost to their ancestral
rch. Efforts are being made to meet
new situation. Three new congrega-
s have been established since the close
the war. Pastors of established
rches now travel to other communi-
to hold Lutheran worship services
to instruct the youth. The grant
n by the USA Committee of LWF
finance the hymnal will, in the course
ime, make its contribution here also.
these books are bought, the money
be returned to this fund, which will
become a revolving loan fund to as-
in the erection of new mission stations
chapels.

A SPLENDID biography of Martin Lu-
was written recently by Prof. W. J.
iman. This, together with a series of
o addresses on the life and thought
e Reformer which he gave last year,
awakened a hitherto unknown in-
t in and appreciation of Lutheran-
Here also is a significant evangelis-
opportunity. The problem is: How
it be used?

t the request of this church two
ricans who serve on the staff of
LWF, Dr. David L. Ostergren and Pastor Carl H. Mau, have in the past year spent several weeks discussing American experiences in the field of stewardship and evangelism with the pastors and laymen of the Netherland church. In such ways we can help people help themselves. This is a significant and growing aspect of inter-Lutheran relationships within the family of LWF.

AT PRESENT leadership of the Dutch church is heavily overburdened. Dr. van Heest and Pastor C. Pel, secretary of the church, are in the first instance pastors of large parishes in Amsterdam. The general work of the church must therefore be done with the leftovers of time and strength. Only since 1952 have the congregations of the church been asked to make any contribution to the central administrative budget. These men had to "make bricks without straw." LWA funds gave them a car that they could share for their administrative travel, but it is now nearly seven years old! Even to outline their needs so that they might be considered by their foreign brethren is not simple, as Pastor Pel reminded me when we spoke of these matters. For there is, of course, a language difficulty that complicates the problem.

"No one at the Geneva headquarters of LWF reads Dutch," he said. "We know some German and English, of course, but it takes me hours to write in one of these languages what I could compose in minutes in my own. I simply don't have time to write any lengthy reports, describing our needs so that others can visualize them."

The crowding brambles are indeed there. But whether or not the brave lily of the seal will continue to raise high its blooms depends upon us, even as it depends upon the faithful witness of our Dutch brethren.

The Church Has Grown Fast, Too

By RUTH STUMP

In booming Levittown, Pennsylvania, a three-year-old missi
has kept up with the community, now enfolds 1,000 membe

STANDING AT THE CENTER of the shopping district and looking past a row of buildings, one sees in the distance a massive stone tower topped by a lighted cross. Parking one's car on top of the slope of the city, one looks down on a sea of multi-colored rooftops—ten thousand of them. They shelter forty thousand souls beneath them. The homes, in pastel colors, are each less than three years old. In circular lanes running off the main parkways, the city of Levittown, Pennsylvania, has arisen from a swamp in three years' time. It is the fastest-growing community in the United States. To it thousands of young families have moved faster than homes could be erected.

Schools, churches, and places of business seemed to spring up almost over night. The sound of hammer and saw and electric drills still fills the air as one section after another is built. Trees and gardens surround each home and have been planted along the parkways. Baby carriages swarm over the sidewalks as young mothers parade the community's best crop—the new generation. Their fathers leave home in the early hours to earn their living in huge industrial plants along the Delaware River, or in the great business centers of Philadelphia and New York.

WHAT A CHALLENGE to the church! Is she keeping pace with the community? Or did she lag behind the enterprising businessmen who planned the city on a progressive scale? As usual, she follow where her people went! She saw the portunity and came in on the grou floor.

The Board of American Missions s sidized the building of the stone chu with its cross-topped tower. Of conte porary design to fit the surroundings, commodious church auditorium and s eral Sunday school rooms seemed a quate for years to come.

The young pastor, the Rev. Charle Fair, came while the streets were rivers of mud. He waded through it u the sidewalks were built. Then he lowed them from door to door invi the people to worship as they cam occupy their new homes. Today th is scarcely a house which has not b visited.

CHRIST CHURCH is located beside lake—"Christ of the Lake" some pe call it. It was organized on Reforma Sunday in 1953. The building was c cated last September. The cross atop tower symbolizes the light of Jesus C which the church is sending forth to e soul in the community.

Two services are held each Su morning. Two sessions of the Su school are conducted simultaneously the church services. Motherly wo take care of the wee ones during sessions of Sunday school and ch Thus the entire family may attend services and no one has an excus staying at home.

DEDICATED LAST SEPTEMBER, LEVITTOWN CHURCH IS ALREADY TOO SMALL
Crowds fill sanctuary (left) and children overflow the classrooms

The men and women have been or-ized into groups to learn the Bible chings and doctrines of the church. eautiful choir voices its praise for the sings the church has brought to the mmunity. Two Luther Leagues, Boy ut and Girl Scout troops, Cub Scouts Brownies keep the young people children active during the week. echetical classes for both youth and lts are teaching the way of life.

AST OCTOBER the Board of American sions sent a parish worker to help he evangelistic and educational pro-n of the church. She visits in the es of the members, invites prospec-members into the fold and integrates into the life and activities of the ch. She has rapped at so many doors her knuckles are fast becoming as used as were her late husband's when as field missionary in Wisconsin. As new sections of the city are opened a survey is made and newcomers omed.

Almost every Sunday new members are received or children baptized. Enthusiasm runs high and a friendly and happy spirit prevails. On Easter Sunday, one year and a half after its organization, Christ Church received its 557th member and its 350th child was baptized. Present baptized membership is over one thousand. The offering was $600.

The Sunday school has burst the walls of the educational wing. Two classes of boys have been using the boiler room in the basement for their classes. Junior and intermediate departments have moved to the nearby civic center in order to make room for the tiny tots who are crowded even then at the first session of Sunday school.

Because of the continued growth of the community and of the surrounding area, a plot of ground has been purchased in a different section of the community. Soon a second congregation will follow the trail blazed by Christ Church in serving one of America's mushrooming new communities.

THE CHURCH is the one community which can be totalitarian without crushing the individual under its sovereignty. For the church's allegiance is not to itself, but to its head, which is Christ.

—RACHEL HENDERLITE in *A Call to Faith* (John Knox Press)

I Saw the World's Other Half

By BERNICE ROHDE

In our complacent, well-fed society we don't reali
that a small act of charity may help to save a li

RECENTLY MY HUSBAND and I went to a large city of a foreign country. A shopping tour I made with a woman friend took us through the crowded, principal streets, where I was relieved to find the stream of pedestrians comparatively free from the whining beggars that usually mar the scene.

After our shopping was done, however, my friend suggested a cup of tea. As we were entering a well-known eating place I saw a policeman struggling to clear the doorway of one of the beggars: a woman, on whose scrawny frame hung some filthy rags, taking advantage of the few moments left her before her resistance to the officer's hard shoving gave way by leaning towards everyone going in or coming out to whimper in her language, "For God's sake, a charity."

ONLY ONE EMACIATED hand was extended, for the other was supporting a small, moving object. As we passed through the door, my gaze settled on that object and shock went through me like a chilling wind. It was a baby, resembling less a human being than a young gorilla. It had a rusty, barrel-stomached, bulging little body, oddly unproportioned in its nakedness, wiry black hair that was matted beyond hope, and beady eyes as fiercely alert as a wild animal's. One of his feet was deformed and wasted.

He was hanging over the girl's arm, head down, but suddenly he squirmed and with grim aggressiveness pulled and jerked himself into an upright position so that he could root at her garments a his hair-lipped mouth could find a work ravenously over her shrivel breast.

"Revolting, isn't it?" shuddered friend. "Shall we take a table over there

THE RICH chocolate eclairs into wh my fork presently burrowed, the yell lamps that bloomed so orderly eve where on lacquered tables, the orchestr soft music, the muffled clatter of sil the well-fed idlers, my heart accus Of course I knew that it was a comm sight. There were dozens of them. Th were hundreds of them. They confron you at every turn, skeleton fingers tren ling at your sleeve, trailing you blocks, often cringing before you barring your way in an irritating ten ity. But still I found myself oddly cinated by the fact that no one paid attention to the girl at all, even tho she was in plain view there in the d way.

On plates here and there, alre pushed aside for cigarettes, were pi of good bread and leavings of salad little cakes not even touched. T would be paid for. If they were le could rightfully claim them. Why d I gather them into a dish and, bra stares and comment, walk to the f and give it to her? A crying symp drove and challenged me, but conver won.

I remained in my seat, feigning int in the food and talk, my eyes delic

WASHDAY SOUTH OF THE BORDER
Women are the washing machines

rted from the ugly spectacle. How
of public opinion enslaved you! I
ld imagine that if I moved from table
able, murmuring "Excuse me" as I
hed for scraps, I would provoke
ned silences, and people would think
crazy. When we went out, if she
e still there, I'd give her a few coins,
ually, so as not to expose my feelings
much. But when we went out and I
fully glanced around for her, she was
e. Gone, too, irrevocably gone, was
moment when I could have helped

y friend and I walked on down the
ue that was so walled-in by tall

buildings that above us there was a mere rectangle of darkening sky. The old habit of social co-operation kept my words and smiles going to match hers. But behind that outward display I had already withdrawn into my own secret world, in which all of my life I have agonized over the poor.

WITH THE COMING of night many of those living shadows, whom I began to see in more numbers than I did at first, settled themselves well back against walls to be out of the way of hurrying feet, and ate the oozing, rotten bananas and other souring, mushy stuff that they had looted from the more bountiful garbage cans.

My attention was attracted particularly to one who, blind, was unable to explore even for free slop. She sat on the top step of an old stone church. Beside her was a ghostly white, skinny little girl, swallowed up in a big dress made out of a gunny sack, a faint smile on her face as she stroked a mangy dog. The woman was mumbling the indistinguishable things beggars always mumble to passers-by, her speech quickening hopefully, her outstretched palm lifting a little, at anyone's approach. A steady stream of worshipers moved in and out of the church, absorbed in respectful whispering.

I had stopped with my friend a moment on the sidewalk, ostensibly to admire the architecture of the church, so that I had opportunity to observe that out of all those who passed the two helpless figures, not one acknowledged their presence with so much as a glance of pity. Why? Was it because of slim purses, just plain indifference or was it because, there being so many beggars everywhere, the spectator's concern was naturally a little dulled.

The average person is moderately kind. Granted that those church-goers

were well-meaning people, I could not help but go on wondering about them. When they knelt inside the dim church, in the holy atmosphere of altars and painted angels and burning candles, what form did their meditation take? Did they visualize Christ in his flowing white robes, suspended in space, softly framed by clouds? That was a stirring vision but it was the inspiration for love. Christ, himself, seemed to have a special affinity for poor people. Whoever gave to the poor, he said, really gave to God. Throughout his stay on earth, behind his speech and deeds, was an unfailing sympathy for suffering humanity, a love that showed itself in everything he did.

Why wasn't our charity more spontaneous, less coldly calculated in terms of cause and effect, I wondered. Organized charity has a precise orderliness. Supply and demand must be carefully proportioned. Anything free invites abuse from somebody in the crowd, so inflexible rules must be made and kept.

Individual charity has the advantage of being the shortest distance between two points. But it's easy for the mind to become so deadened to deprivation that sharing is not even thought possible.

That wonderful old church was a good place to invite a mood, to think things out, to get closer to God. The truth was that inside its walls different people conjured up different pictures. They thought about different things- memories, grief, frustrations, dreams a love. However, real religion began rig outside the door. There couldn't be more pressing call to Christians than th blind woman and her little girl and t one in front of the tea room and all t other thousands throughout the wor belonging to the legion of desperate poor. Offering every possible aid to su tain their threatened, often ebbing, liv should be universally accepted as a sacr responsibility.

Such perfect charity will never ex Most people in the good-income cla though kind, though generous, thou ready to subscribe to worthy "cause dismiss any spectacle or mention of p erty with a slightly noble look and clucked, "Too bad."

It's as difficult to stimulate their in est in poor people as it is in cemet lots when no one in the family has di It appears that if one is not natura sensitive to those "thousand natu shocks that flesh is heir to," he can't made that way. Those who are not through the years, looking unmoved u any stricken sight that does not infri upon their own cherished little sphere

They escape the pain of understand they're usually more carefree people. for them some softening and deeper and enrichment of the spirit are for lost.

✠

Hotel ballrooms would not have been packed week after week to hear Amos, Micah, any of the Isaiahs, Jeremiah, John the Baptist. You could not mistake these intrepid heralds of painful truth for any smooth-spoken swami.

—David A. MacLennan in *Pastoral Preaching* (Westminster)

Home Address: 231 Madison Avenue

y CHARLES C. HUSHAW

The busy corner in mid-Manhattan is home for the Mehrtens, long-time custodians and confidants to the Church House family

You can take it from John and Meta ehrtens that the nicest people in the orld to work for are the men and omen in the Lutheran Church House, enominational headquarters of the nited Lutheran Church at 37th and adison Avenue in New York City.

Mr. and Mrs. Mehrtens have just arted their 21st year in really full-time rvice of the church. From 1935 to 44, they were custodians at the old utheran Church House at 39 East 35th reet. Since 1944, they have been care- kers of the 100-year-old former J. P. organ mansion, which was quite a owplace on New York's Murray Hill the middle of the 19th Century.

But the family who live in the acious, air-conditioned apartment in e basement of the Church House are ich more than caretakers. They are rt of the daily life of the 60 persons o work in the various offices of the ards, agencies and departments of the urch.

John Mehrtens is probably as well own to pastors and laymen who visit Church House as anyone in the lding. He is more than a building perintendent. His job calls upon all of skills as a jack-of-all trades—replac- light bulbs, repairing electric fixtures, mbing, carpentry, night watchman, and all. His wife assists in the cleaning.

In emergencies, John has even operated the Church House switchboard and served as receptionist. He is called upon to repair radios, to replace heels on the girls' shoes, to fix alarm clocks. The only reward he expects is an occasional cigar.

Another job is to sort out all the mail every morning and deliver it to the various church offices in the Church House and to the Club Floor of the Midston House — a block north — which now serves as an annex to the Church House with offices for the Board of Social Missions, the evangelism program, the Department of Worship and the Department of Press, Radio and Television.

The Mehrtens have pitched in, too, in other emergencies. When President Franklin Clark Fry got caught in a thunderstorm one day, John volunteered to press his suit. And not infrequently, Mrs. Mehrtens has to iron a dress for one of the Church House girls who got caught in the rain.

The Mehrtens have even fixed up a bed for Secretary F. Eppling Reinartz when business kept him on the job late at night.

They admit they like their jobs.

"Everyone's so easy to get along with," Mrs. Mehrtens says. "The people in the Church House are all so friendly. You can tell the difference when people's lives are devoted to serving Jesus Christ and his Church."

Hushaw is director of the ULCA Department of Press, Radio and Television.

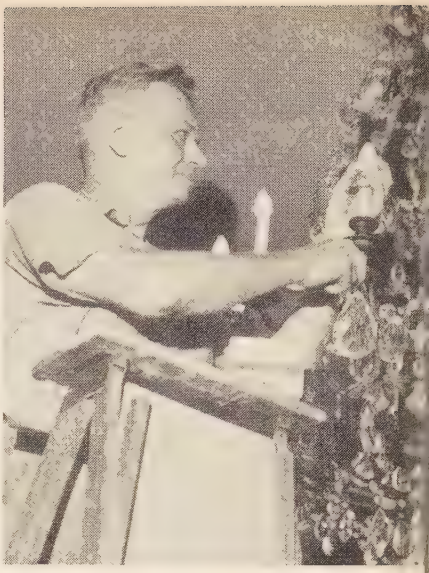
John agrees, and asks, "Where else could I enjoy working so much?"

The people in the Church House know that John enjoys his wife's German cooking, too. Often they can catch a faint hint of Mrs. Mehrtens' goulash or butter cake as the aroma wafts up the stairway.

THE MEHRTENS came to New York from Bremen, Germany, in 1925. A baker in Germany, John followed his trade in New York for five years. During the next five years he was a building superintendent, and when friends in Christ Lutheran Church on East 19th Street learned the Church House on East 35th Street was looking for a couple to take care of the property, their names were recommended. Former Secretary Walton Harlow Greever offered them the job in 1935 and they have been working for the church ever since.

When the ULCA took over the former Morgan property, the Mehrtens recall there were no church offices on the first floor—only the chapel and meeting rooms. The offices of former President Frederick Knubel and Secretary Greever were on the second floor along with the New York and New England Synod. The Board of Foreign Missions and Board of Social Missions occupied the third. The fourth floor was given over to the offices of the National Lutheran Council. After the NLC moved to 50 Madison, five years ago, the New York Synod offices were transferred to the fourth floor, along with the Department of Stewardship and the Lutheran Laymen's Movement. Then came the Department of Press, Radio and Television and the Department of Church Architecture.

THE GROWTH of the church in the past eleven years has brought its problems to the Church House. The first floor is now



HEADQUARTERS CUSTODIAN

John Mehrtens replaces lamp in one the famed Morgan mansion crys chandeliers. It's one of many cho

crowded with desks and typewriters the secretary's and comptroller's offic As the church has grown, boards a departments have needed more room

The Mehrtens have had a rings seat in the changing scenes at the Chu House. Only four persons who were the Church House when the Mehrt arrived twenty years ago are still on job—Dr. Paul White, secretary of New York Synod, and Dr. Paul Kirsch, Miss Beulah M. Weiser and M Marion Whitman of the Board of An ican Missions.

One familiar figure known to ev one in the Church House has disappea He was "Brownie," the Mehrtens' c who lived in the Church House fift years and who assumed the task of p ing up the special delivery letters taking them directly to Secretary R artz. Brownie died a few years ago.

Mr. and Mrs. Mehrtens are the parts of one daughter, Mrs. Agnes Kootyk of Long Beach, Calif. They have o grandsons. Their daughter worked the secretary's office before her marage and while her husband was in the avy during world War II. Mrs. Mehrhs' mother, Mrs. Emma Schulze, 80, akes her home with the Mehrtens.

The Mehrtens have been members of Paul's Lutheran Church on 22nd Street for twenty years. John is a member of the church council.

When one asks John what he is going to do when he retires on pension in five years, he puffs on his cigar and smiles: "I'm dreaming of going to Southern California some day." And with his daughter and grandsons living in Long Beach, that is probably where he will move eventually—away from all the noise and rush and traffic of mid-Manhattan.

MALL MIRACLE IN SOUTH ITALY

VILLETTE AAGESON

Volunteer workers from many lands labored to build a bridge for some poor peasants—and for themselves

IN A SMALL ITALIAN VILLAGE at the hot toe—as far south as you can get in peninsula—a miracle was wrought summer.

Peasants, whose only sustenance is m the rocky land, graced by rains only e a year in March, now may draw ir produce in donkey carts to the city time each morning to be sold while it garden-fresh. More than 60 per cent their meagre return belongs to the dlord, but the peasants are joyful to e the 40 per cent that's left—made sible by the construction of a small dge over a dry river bed.

THE BRIDGE is the miracle. It was built volunteer labor from a dozen couns—a handful of social service students n various universities, a young woman orter from Evansville, Indiana; an b from Jerusalem, a Hindu, an erican Negro, a German. Aiding n were the Italians of the area.

All over the world similar work camps are producing miracles in the name of humanity and fellowship. Non-denominational, little publicized, the work of these groups reaches out to your community and mine.

But in Italy the miracle of a bridge does more than underscore the wholesale advantages of fellowship, understanding and practiced brotherly love. It is a miracle God has wrought, and the small bridge found itself solemnly dedicated just last September by the Bishop himself.

AMERICANS ARE USED to working these miracles, of course. But we are not so apt to give God the full credit, except perhaps nominally.

We are staggered, however, when we learn that one of the Americans at that work camp hesitates to come home! This is news. This is something else—and not in our books. Here is a young man who

has left America to live where there is no such thing as electricity, where a telephone is rare, where radio and TV are just words as remote in the villagers' minds as heaven itself, where even the water needed to mix cement manually with a hoe must be hauled from a well—and the bucket of the well leaks! This young man has helped build a bridge on a diet of spaghetti with meat only twice a week, but he has walked arm in arm with his friends singing hymns written centuries ago. The light of the moon over the Mediterranean Sea reveals that he is a Negro, but who cares?

The Hindu (whose skin is almost as black) has long cherished a dream of visiting the fabulous America, yet he is afraid. What he has heard leaves him bewildered. If he were to enter even a Christian church he might not be welcome! The Negro is quick to defend America, however. He explains quite logically that the Hindu will be well received as soon as it is understood that he is a Hindu!

As for himself, the Negro smiles. In the end he *will* go home, but these days of physical hardship in the work camp in Italy will be his spiritual resource for strength to go on living in America.

The bridge in Italy is one story. Another could be told in your community and mine.

A poll of my teen-age Sunday school class was enlightening. All I wanted was a simple answer to a simple question, "Why are you here?"

"Because my parents *make* me! I'd like to try skipping Sunday school just once like Tom down my street!"

"And what does Tom do when he isn't in Sunday school?"

"Well, it's strange about Tom, funny kid! He's donated his services to the park board and he's working down at the neighborhood house all summer."

"What's Tom's church when he does go to church?"

"I don't know—I don't think his family is *anything*. He's knocked around to the other fellow's churches. He was here once."

I wonder what Tom can teach us about our Sunday schools? I'd like to try to learn. I'd like that Negro boy coming home from Italy to find out something startling. What a surprise it would be for him to discover that we have been building bridges too!

If we are to pray for our enemies, what shall we say? "Help us to defeat the Communists"? That is not enough. Shall we say, "Deliver us from our enemies"? That is not enough. Is it enough to say, "Save our enemies from the evil they are doing"? Yes, that is good, but I think even it is not enough. Is it enough to say, "Lord, give us peace"? That is good, but I think it is not good enough.

Here is what I believe would be enough to please God: "Lord, make all of us, both our friends and our enemies and ourselves, like Christ, so that we shall love one another." That will do it. God is seeking a way to reveal Christ to the Communists. How can they ever see Jesus if they cannot see Jesus in us?

—Frank C. Laubach in *Channels of Spiritual Power* (Revell)

TONY GOT A WHIPPING

By ELIZABETH ANN DEAN

It seemed the only way to enforce discipline, but I've learned since that there is more to be gained by Christian love

THE MAIL BROUGHT two letters today. One was the schedule of summer schools for public and private teachers; the other, the announcement of Tony's death. Had I the opportunity, years ago, to study Christian fundamentals and their application in the realm of teaching, I might not feel so remorseful on learning of a former pupil's death.

It was the first day of school—September 1917—and the first day of my teaching career. I stood trembling before the sixth-graders. Many were children of immigrants who had come from southern Europe to work in the coal mines of Pennsylvania. They lived in small houses surrounded by large gardens at the northern end of the city. Each nationality had its church, its grocery, its butcher shop, its saloons.

A NEW GRADE SCHOOL had been built to accommodate this belt. The building was commodious and fireproof. It was the first in our city to contain shops, a gymnasium, an auditorium, wide corridors and "outside" classrooms.

"We'll send the undesirable overflow to the new building," one principal remarked.

That is why Tony was assigned there. That is why the fatherly superintendent of the city schools had said to me, "I want you to try sixth grade in the new building. If you don't make out, I'll transfer you."

In those days there was little self-expression or self-assertion on the part of the pupils. School doors were locked when the janitor finished his chores and were not opened until the next morning. There were no parent-teacher associations, no extra-curricular activities, no child-guidance program. Each teacher taught and disciplined as she saw fit.

THE HUBBUB ATTENDANT to the first day of school subsided as I opened the new desk Bible and read "ten verses without comment." We prayed the Lord's Prayer and pledged our allegiance to the flag. I noticed what full figures the girls had and also the black hairline on the boys' upper lips. Some were approaching their sixteenth birthdays.

As the pupils slid into their highly-polished seats, the door to the classroom was flung wide open. A tall thin boy with black hair and beady eyes stood there smiling broadly.

"Hi everybody!" He saluted the school with a friendly gesture of his hand.

"Hi, Tony!" came a chorus of responses.

The eyes of his classmates followed with admiration as Tony stalked to the rear looking for an advantageous seat.

"Here, Tony, here!" a large boy called indicating a seat.

"Naw, I want this seat," Tony said, pulling a smaller boy up. "You belong up front with the teacher's pets."

He gave the boy a push which sent him stumbling down the aisle.

I HAD REACHED Tony's desk and stood waiting.

"Will you write your name?" I asked handing him paper and pencil.

He became quiet as he wrote with a great flourish, "Tony—"

The bell rang and the pupils left to report to their first class. I knew that Tony was the hero of his classmates and the bane of his teachers.

In the afternoon Tony again made a late dramatic entrance causing much laughter and amusement.

When the noise subsided I asked him, "Do you have a permit to come late?"

" 'A permit,' " he repeated, laughing, "that's a joke!"

"If not, you are expected to be here on time," I said.

"Yes, ma'm!" he answered loud and emphatically while everyone laughed.

THE NEXT MORNING Tony was not in his seat when school began. I caught a glimpse of him through the glass door as we saluted the flag. Then the door was flung open and he repeated his performance of the previous day. The room was in an uproar.

"Tony," I said angrily, "if you do this again I'll whip you!"

"Yes, ma'm!" he snapped back while he strode noisily to his seat.

When the afternoon session began, Tony was late again. I saw the pupils move uneasily and whisper to each other. They glanced apprehensively toward the door.

Then the door opened. I knew it was Tony. I could not look up but stood with downcast eyes praying that God would tell me what to do.

"Hi, everybody!" he shouted as he paused for recognition.

The children stifled their laughs. Girls bit their nails nervously and big boys looked from Tony to me.

THE AIR WAS TENSE but I cleared my throat and managed to say, "This morning I said if you repeated this performance I would whip you. Remain in your seat at four o'clock and I'll take care of you."

As soon as I made the threat I was sorry. There were other methods for punishing. I could have compelled him to write "I was disobedient" five hundred times, as was frequently done. I could have detained him after four o'clock for a period of time. I could have sent him to the principal. But I had threatened to punish by whipping and I had to carry it out.

A lecturer at a teachers' institute the previous week had said, "If you threaten to hang a boy at four, hang him! It is better to lose one boy than to lose the respect of your whole school."

THE NEXT PERIOD I slipped down to the principal's office. He had been my teacher in eighth grade and now was promoted to principalship of the new building. He was known to be a strict disciplinarian.

I stood before him as a misbehaved pupil stands before a teacher. "I'm whipping that Tony—after school," I announced.

"My heavens, girl!" he exclaimed jumping up so that his desk chair spun around. "You don't know what you're doing! Tony is a bad egg. Last year he threatened to kill Miss Blank."

I told the principal what Tony had

done and why I must carry out my threat.

"Let me do the whipping," the principal suggested. "Tony's as strong as a lion and he'll get you down."

Again I thought of the lecturer's advice, "If you threaten to hang a boy at four, hang him!"

"No," I said nervously, "I'll do it."

"Then I'll have a paddle made for you and I'll stand outside your door watching. If you need me I'll come in," he concluded.

That afternoon I was not interested in teaching that the war in which our country was then engaged was "to make the world safe for democracy." But I did pray again and again for strength to whip Tony. The shop teacher made and delivered a new paddle. It was long and flat with four round holes, equally spaced, bored through the wood.

FOUR O'CLOCK finally came. Much to my surprise, Tony remained in his seat and began his homework. The others filed out the room snickering at Tony's misfortune. Or would it be the teacher's misfortune? I closed the door and the principal, unnoticed, took his stand.

I stood square-shouldered and said with a voice of authority, "Tony, come here!"

Immediately he put down his pencil and came to me. I took the paddle from the top desk drawer and held it in a firm grip. Tony's expressionless eyes met mine. For a moment I wanted to put my arm around the boy and ask him to forget the nasty affair. But I could not. The words of the lecturer came back to me, the principal was waiting outside my door, the pupils were loitering in the schoolyard to hear results. I breathed hard.

"Turn around," I commanded.

As he turned, I took hold of his shirt collar with my left hand and bent him low so that I had a broad surface to apply the paddle.

I STRUCK HIM AGAIN and again but he offered no resistance. I sent him to his seat and, after replacing the hairpins which had fallen from my hair, I went to him.

"Your arithmetic was well done today," I heard myself say. But Tony went on figuring without looking up.

"What other subjects do you like?" I asked.

"Shop," he answered quietly.

"We're really just reviewing fifth-grade work now," I said to continue the conversation, "but arithmetic will become more interesting as the problems become more practical."

"I'm quitting school as soon as I'm sixteen," he said turning to the end of the book to check his answer.

"What will you do?" I asked.

"Work at the mines."

"If this is your last year at school, Tony, it should be your best year. I'll help you all I can. I want you to believe that, Tony."

"Yes, ma'm," he said as he folded his paper and inserted it in his book.

"You may go now," I said. Then to assure him of my friendship I quickly added, "I'll see you tomorrow."

He paused at the door to say goodnight.

BEFORE GOING HOME I walked down over the hill. That was comparable to walking to the other side of the tracks. I found Tony's house, his mother sitting on the front steps, several barefoot children playing on the unpaved street.

"I whipped Tony in school," I said to her.

She looked at me quizzically with flashing dark eyes.

"I'm Tony's teacher," I explained.

TEACHERS STUDY THEIR RESPONSIBILITIES AS CHRISTIANS
Parish Education Board conference

"Okay! Okay!" she exclaimed shrugging her shoulders as she gestured with both hands, "Tony no good—that 'sa okay you lick him!"

TONY COMPLETED sixth grade and found employment at the mines. I saw him once returning from work, his face and clothes black with coal dirt. He carried a tin lunch can which he waved in a friendly gesture.

I moved from the city and when I returned after many years I inquired about him. He had developed into an important and respected businessman. My host pointed with pride to the house which Tony owned. By hard work and perseverance he had saved enough money to buy machinery so that he could contract for strip-mining.

Tony had married well. His wife was the daughter of an Italian professional man. The marriage had been blessed with several children.

That was the last I had heard of Tony until the morning mail brought me news of his death.

I read again the announcement of the summer school for teachers planned by the Board of Parish Education of the ULCA. I attended one of these schools in 1953. We did not learn how to deal with specific schoolroom problems (that was not the purpose of the conference) but as we teachers prayed and studied together we were able to look into our hearts and take account of our frequent indifferent attitude, our love of ease, and our failure to exemplify the Great Teacher.

I LOOKED over the years I had spent in the schoolroom and saw rising out of the past boys and girls who had been entrusted to me for instruction in academic subjects. For some reason the image of Tony, standing meekly before me, waiting to be whipped, rose above all others

THE CASE OF THE LOCKED CHURCH DOOR

By GRAHAM R. HODGES

Desperately the man tried to turn the knob—but he could not

THE MAN WAS DESPERATE, beaten, and utterly worn out inside. For months his job had hung in the balance and his worries about it had marred his family life.

At forty he had reached a turning point. If his job held out the middle years would be all right. If not, he had to scratch around for old contacts, maybe move to some other town or city.

There was nobody he could talk to. In fact, he knew that talking wouldn't do any good. He just wanted to sit down somewhere in peace and pray to God. But where? The church—that was the only such place! True, he hadn't been very faithful to his church, but he loved its beautiful, quiet interior. In it he could collect his thoughts, at least.

HE MOUNTED the church steps with an expectant spirit. He put his hand on the doorknob. It refused to yield. He shook the door. Only echoes inside answered him. He shook the door again, hoping in half-rage and half-disappointment that it might open. Again, only echoes. A lady passing on the sidewalk smiled wryly at him. Embarrassed and resentful, he got in his car and drove away.

In this church the official board meant well when they turned down their minister's proposal that the church door be kept open from early morning until late evening. "Always has been locked, ever since I can remember." "Children might get in and soil the rugs." "Too much danger of fire." "If anybody really wants to get in they can borrow the key from the sexton."

THIS IS AN ACTUAL story of an actual church. But it could be any one of thousands of churches which daily deny their ministry of solitude and quiet to hungry souls. They should be oases of rest but they are fenced-off to weary travelers along the desert of life. Why are all the millions being spent to beautify our church interiors which are then locked away from human beings just when they need a church the most?

A key turned in early morning and turned again in late evening might open heaven to somebody. A light turned on at dark and turned off in late evening when the church is locked for the night might invite some weary soul to a place of refuge after a hard day's work. It might even be the means of providing salvation for some desperate soul.

I WANT MY SON to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must co-operate by opening his mind through study in order to receive the education. The reason we do not receive answers to our prayers may be in us—our failure to co-operate.

—CHARLES L. ALLEN in *When the Heart Is Hungry* (Revell)

FIVE MAKE A FAMILY

PREFACE TO THE DAY

I AWOKE GRADUALLY, conscious first that the air as it touched me was soft and cool. Opening my eyes to the early morning sunlight, I felt a sleepy sort of happiness. The words, "This is the day that the Lord hath made. I will rejoice and be glad in it," came into my mind, but rejoicing and being glad seemed too strenuous. I closed my eyes again.

However, a robin on a wire outside the window did not share my lazy outlook. He was so happy he just had to shout about it. In spite of myself I had to see whether he was really turning himself inside out. He seemed to be standing on tiptoe, his whole body a plump, red-brown bellows. I couldn't help laughing a little.

I caught myself quickly, looking over at Dan. His vacation doesn't begin till next week and taking up the slack for the men who are on vacation now has made the last two weeks a bit rugged. I eased myself out of the room quietly, my slippers in my hand.

OUTSIDE the girls' room, I stopped. With my feet properly shod, I paused to look at my sleeping daughters. Karen has grown so much this year she looked like a woman stretched out there until I caught the childish roundness of her chin. Perhaps it will be firm and dominating one of these days to match her determination to make Susie and Pete behave. Or perhaps they will stop embarrassing her and she can relax.

Susie didn't look like a thorn in anybody's flesh as she lay there all curled up. The impulse to drop a kiss beside her ear was strong. However I wanted to enjoy the early morning by myself. I said a silent prayer of thanks for my big girl who's growing more companionable day by day and my little one who's still my baby. And for my boy across the hall.

DOWNSTAIRS I opened the windows to the early morning breeze. Everything seemed so fresh and new I wanted to go around touching things. Then common-sense took over, hauling me back to everyday living, for even without an audience, there is a limit to how emotional one can get without feeling silly.

Taking a cup of coffee and *Light for Today* out to the garden, I knew a sense of pure delight. Dearly as I love my family, being alone is a luxury in the summertime when the children don't go to school. Recently I've even found my period for private devotions being shoved aside from hour to hour until there is not another hour into which it fits. But who can pray more than superficially when some young person is waiting in impatient patience for you to be done with it?

Later I sat back in my lawn chair just enjoying the beauty of the morning and letting my thoughts roam. What a lot of stages my devotional life has outgrown, one by one. There was the duty stage when "saying my prayers" was something I owed to God and if I let a lapse there was always someone to suggest the horrible fate that might befall me

if *God* forgot *me* for even one minute. Then one I recall very well was the stage when I was building up my spiritual muscles as an athlete trains his physical ones. That was a sort of "day by day in every way the Holy Spirit is making me better and better" stage. And it was so practical, for my days did go better in matters of daily living. You might say the result was well worth the investment.

And now? Perhaps it's better not to analyze. I only know that ten or twenty times a day the consciousness of God is in my mind in thankfulness or supplication, and that times like this morning are as necessary as breathing.

"Good morning, early bird!" called a cheerful voice across the hedge, and I looked in that direction to seek Chuck Mawson grinning at me.

"Same to you. What are you doing out here so bright and early?"

"Filling my lungs with fresh air before I get into the factory fumes."

"Is it that bad?"

"Maybe not. It's just that this is the first year I've done indoor work and it seems pretty confining. But that's where the money is in summer jobs and money is something with which I can't do without."

"Sounds logical, although I'm not sure Karen could diagram that sentence."

"I'm sure she couldn't. I'm inventing my own grammar this summer. Everyone else seems to be doing it."

"Is it worth the effort?"

"Not really. In fact, when I listen to some of the men at work talking I wonder whether it wouldn't be easier to talk good English. It seems to me it's harder to remember to say the wrong thing in every instance than to say it correctly."

"I'm glad you feel that way. If you are going to preach, I guess you'll need to use good English."

"I suppose so—although preaching seems a long way off. Sometimes I think other people get too excited about the idea. If it weren't for having to change from ROTC, I don't think I'd have said anything about it just yet. How do I know what's going to happen in the next few years? But I didn't want to keep on and find myself tied to several years in the armed forces when what I wanted was to go to the seminary. Still, I'm not sprouting wings!"

He looked so angry I couldn't help laughing. "You're telling me? After all, we've lived next door to each other for quite a while."

"Hey! I'm not sure I like that either. Maybe I'd better go to work."

"Maybe you had. Work it out of your system!" With a friendly grin, he was off. Watching him go, I thought I knew what he meant. I've seen the people after church talking to him. Mrs. Deiterman, for instance, just gushes all over him. "Here's our wonderful young pastor-to-be." Sunday after Sunday, she coos at him as though he were, as he says, "sprouting wings."

And then there are some of the men who congratulate him the way they'd congratulate a man from Mars on a successful journey. Perhaps it covers a trace of envy, but there's the implication that the path he's chosen is not for ordinary mortals.

While I sat there playing with the idea that perhaps Pastor Ittel or Pastor Sym could drop a hint to the people to be less effusive, my better sense came to the rescue. Chuck isn't so sensitive that it really matters—or if he is, maybe the ministry isn't the place for him.

Suddenly the screen door banged open. "Hey, mom," called Pete. "All right to open this fresh box of cereal?" My day was beginning and I was glad.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Two generations

QUESTION: I have two little girls, six and eight. I have to earn the livelihood for the family. I work every day more than five miles from home. My mother lives with me and the care of the children has to be left to her. I think at times that the arrangement is unfair to all concerned. My mother's ideas of discipline and a child's behavior are very different from mine; naturally so, since we are a generation apart. I am kept from what I want to accomplish with the youngsters, and the girls are confused and annoyed by the differences in viewpoint and method. I am at sea as to what should be done, yet I have little choice.

REPLY: Such a division of authority makes your position difficult. In addition to this the problem is complicated by rather natural mother-daughter tensions. It seems that you will do well to pay most attention to the bigger and more important matters, and not get involved in arguments about all the details. Explain to the girls why there are differences between their mother's and their grandmother's views of discipline and behavior, and ask them to accept their grandmother's ways while they are with her. Point out that she is your mother, that she reared you, and, you think, did pretty well. Help them to see the good intentions of their grandmother and the wisdom of her general plan, for you should say nothing that would lessen their regard for her or for what she tells them.

Try to find occasions, away from the presence of the children, when you and your mother can talk these matters over and arrive at certain common principles on which you can both operate. A good many situations can be anticipated, and you can have an understanding as to what will be done. Don't expect her to come around completely to your way, and make no attempt to "make her over." Patience will be needed on both sides.

Mixed romance

QUESTION: What shall a Protestant girl do when a Catholic boy asks for a date?

REPLY: Unless you have given this question serious thought, and talked it over with your parents, you had better not give a quick answer. The date may mean no more than a pleasant evening, but it could lead into a love affair which is questionable, to say the least. Unless the Roman Catholic boy is ready gladly to become a member of your church and prepare for it, you may be assuming a dangerous risk. And how can you know that at so early a date? Successful, happy marriage calls for a lifelong effort. Why add to the problems?

A Protestant family, with a 17-year-old daughter, entered into an understanding that if the girl were asked for a date by a Catholic boy she would give one date as a matter of courtesy and that she would tell him then he would be the only one. That may be a workable plan, but one date may be one too many. No one can foretell when or where the lightning is going to strike. Nevertheless, always show the utmost of courtesy to Catholic young people—as to all others.

Theology for Laymen

The Renewal of Man. A 20th Century Essay on Justification by Faith. By Alexander Miller. Doubleday. 184 pages. $2.95.

Alexander Miller's book on justification by faith is the first in "The Christian Faith Series," of which Reinhold Niebuhr is the consulting editor. The books are written "for laymen" but, if the rest are like this, the average layman is going to have tough sledding.

The author agrees with Paul Tillich that "the idea (of justification by faith) is strange to the man of today and even to Protestant people in the churches." He believes that a large part of the tragedy of modern Protestantism "is that this primal affirmation of the Reformation is concerned and monopolized so largely by the fundamentalistic sects."

The author points out that Arthur Koestler's *The Yogi and the Commissar* presents two options for contemporary man, the concept of the Yogi which is the rejection of the world of nature and history—world renunciation; or the concept of the Commissar, the deification of nature and history, as is done by the Communists.

The answer to these options is not the contemporary popular religion in general, the essence of which is belief in a Supreme Being and a moral law, which is "sometimes progressive, but as often reactionary; sometimes uniting, sometimes divisive; it is sophisticated, and it is superstitious; it is a nursery of charity, and a source of the most atrocious cruelties."

The only answer is religion in particular, "justification by faith." It began with God's revelation of his love and the demands of divine righteousness to a particular people, Israel, at a particular place, Sinai. It is a covenant faith the contents of which are that the created world is good, man is a creature of unimaginable dignity, sin is terrible, and redemption costly. Man immersed in self cannot save himself either by the rejection or the renunciation of the world of nature and of history. He must be rescued.

The rescue is made by Christ, the covenant man who undertakes in his own body the obedience to which Israel had been called. The whole concept of justification by faith is presented in a magnificent chapter worth the cost of the book, "A Religion to End All Religion." The author shows a real appreciation for Luther and the bulk of his quotations are from the reformer.

The writer has few pat answers, but his thinking bites into contemporary problems in relation to justification in a sharp way. His conclusions will not always appeal to the orthodox.

Regarding ethics, he points out that "Biblical ethics . . . are neither rational nor experimental, neither idealistic nor pragmatic; they are community ethics . . . Christians are summoned to live as the sons of God they are, to behave like members of that *koinonia* which is the costly fruit of God's self-offering in Christ, the reconstituted family of mankind." The justified Christian lives to please not self but God, and what pleases God most is simple and selfless service of the neighbor, in the most down-to-earth way. Biblical ethics are concerned both with motives and consequences. A valid Christian ethical decision is always compounded of both faith and facts.

Regarding justice, Miller states that "justice belongs with justification, and justification illumines the urgence and the limitations of political justice. To be reconciled to God in Christ is not to be separated from our human brethren, but to be so profoundly joined to them that their necessities becomes our intimate responsibility." The church must not become a political instrument, but Christians must be concerned about politics, and must work actively with the secularist for justice.

Relating justification to "The Life of the Mind," the author emphasizes that the biblical summons to righteousness includes the summons to bring to God an obedient, not a dormant mind. "The really destructive atheism is fear of facts. For fear of facts, from whatever source they come—whether facts of biblical criticism, of physical science, of Marxist analysis—is the existential denial that the world is God's and that, as the *Letter to the Colossians* puts it, 'all things cohere in Christ.'" The health of church and university depends on the autonomy and integrity of the other.

Regarding the calling of the Christian man, the author both commends and criticizes Luther. Luther gives dignity to ordinary human work, sanctifies the common life, and destroys the "double standard" of the cloister. But his doctrine, says Miller, became a principle of social conservatism. He rooted the "hierarchial structure of feudal society directly to the will of God." However, despite the limitations he sees in Luther, he stays with his general principle.

The essay is concluded with a chapter on "The Integrity of the Church." The "difference between the church and the world is not that God rules in the church and does not rule in the world: the difference is that within the church it is known under whose governance we stand. To be a Christian is to be a member of the community of faith, the company of the justified men."

Salisbury, N. C. FRANK K. EFIRD

God Reveals Himself

Man's Knowledge of God. By William J. Wolf. Doubleday. 189 pages. $2.95.

This is the second book in the excellent "Christian Faith Series." In this book the discussion revolves around the much debated subject of revelation, with minor thrusts into the area of inspiration of the Scriptures.

The book-jacket faithfully describes the content of the book in one sentence, "In *Man's Knowledge of God* Dr. Wolf examines the events and experiences in which it is believed God has revealed Himself and the sometimes painful transformation of men's ideas and attitudes which have attended their meeting Him." In thirteen readable chapters Dr. Wolf conducts his reader with skill and clarity over the ground he wants to explore. A listing of some chapter titles demonstrates the breadth of involvement which grows out of man's "search" for God: "The Old Testament as Preparation"; "The New Testament and the Knowledge of God"; "Revelation and History"; "Jesus Christ and Revelation"; "Revelation and Redemption"; "Revelation and the New Testament Church"; "Revelation and Reason"; "Jesus Christ and the World's Religions"; "Jesus Christ and Our Situation."

Basic to this study is Martin Buber's I Thou philosophy, with a mixture of a formula from the field of science: "continuity with discontinuity." Wolf is able to live in the world to which the Bible points with a comfortable assurance in the message of the Bible without becoming anguished by the problems raised by literalism. Particularly does he steer a clear course through the Old Testament, ending one chapter in the following fashion: "The Old Testament plainly is not 'the revelation.' It answer to the fundamental question, 'What can man know about God?' it presents no unified answer. It is a pointer to the revelation to come."

In light of the current interest in the world's religions, stimulated and perhaps reflected by *Life* magazine, Dr. Wolf's chapter on "Jesus Christ and the World's Religion" is must reading for clergy and layman alike. The final chapter closes with these sentences: "The Bible is meant to be used by the church to help men meet God. We shall forever in our explanations remain subject to the relativism of our situation but we know absolutely in faith that we have to do with the true God and that he behind our knowledge of Christ. We know because he first knew us is the corollary of the biblical insight that we love because he first loved us." OSWALD ELBERT

Philadelphia

Norwegians Try Evangelism

NORWAY: Oslo. June 29.—An experiment in enlisting laymen to make door-to-door visits in enlivening the Christianity of Norway will be made in September. Several hundred laymen from seven Oslo congregations have agreed to visit homes in their districts during a week in September. They will attempt to converse with their neighbors about Christianity and invite them to evangelistic meetings in the churches.

Congregational representatives met recently to plan the campaign. Bishop Johannes Smemo presided. Guest speakers were the Rev. Conrad M. Thompson of Minneapolis, evangelism director in the Evangelical Lutheran Church, and the Rev. Carl H. Mau, American Lutheran pastor serving with the Lutheran World Federation in Germany.

Pastor Thompson reported on the "teaching-reaching-preaching mission" being attempted by Lutheran churches in America. Pastor Mau spoke on the effort to transplant the stewardship idea from American to European soil.

Besides meeting with churchmen in Oslo, Pastors Conrad and Mau visited towns along the Norwegian coast, speaking with pastors and laymen.

Billy Graham was scheduled to speak in 35,000-seat Ulleval Stadium, Oslo, July 3. An overflow crowd was expected, so loudspeakers were installed to carry the message outside. At preparatory meetings, assistants were gathered and briefed to give spiritual guidance to those who accept the evangelist's challenge.

Extra trains were scheduled to bring listeners from Bergen and Trondheim, both 11 hours' journey from Oslo. Other towns planned to supply extra buses as long as tickets held out.

There were more marriages in Oslo's city hall than in churches last year. In the rest of the country only a small minority prefer the civil ceremony. Church papers point out that Oslo residents seek to avoid the high cost of a church wedding. Fees are charged for heating, organist, flowers, carpet, door attendants. Municipal authorities collect these fees.

After sharp attacks by the press, Oslo authorities decided to reduce fees for "closed weddings," those at which only wedding guests are admitted to the church.

Norwegian army chaplains are trying to get sexy magazines removed from army canteens. The entire chaplain corps sent an appeal to the canteens and brought the question to the attention of army authorities and the bishop of Oslo.

Chaplain Thorstein Bryne, of the air force in northern Norway, was the first to protest. As a result, canteens in his district have removed some questionable literature. Chaplains demand that this step be taken by all canteens. Their appeal points out that, although managed as independent institutions, canteen rules presuppose no infringement upon Christian moral principles.

The soldiers' paper said that chaplains should not act as censors. The chaplains replied that the men have access to all types of literature outside the barracks but in army camps rules must necessarily be maintained.

A civil confirmation ceremony was held for the third time in Oslo's town hall. Eighty-three young people who took the "Humanist Ethics and Sociology" course participated. (On the same day 2,200 young people were confirmed in Oslo's churches.)

In his speech, Norwegian Humanist Th. Wyller pointed to Einstein and Albert Schweitzer as ideals for young people to follow. A Christian newspaper, commenting on the speech, wrote that Schweitzer would protest being made such an ideal and would have pointed to Jesus Christ as the ideal for young people.

Sunday school day was recently celebrated throughout Norway. Children attended special services in churches or marched to open-air meetings. In Oslo, 12 open-air meetings attracted 10,000 children and adults in spite of bad weather.

NEW JERSEY

ULC Pastor Appointed Observer on Radio TV Committee

By RALPH I. SHOCKEY

TRENTON—Appointment of an "observer" on the Radio and Television Committee c the New Jersey Council of Churches marks a forward step in relationship between th Council and the Lutheran Synod of New Jersey. The Rev. Carl T. Uehling, pastor of S John's Church, Newark, has been chosen by the Executive Board to serve in this capacit

In response to a suggestion by the Council that a one-day institute in New Jersey on a denominational basis be held in the near future, the synodical board felt "it would not be feasible at this time to conduct such an institute for the pastors of the synod in the field of religious broadcasting."

THE ULCA EVANGELISM MISSION for congregations of the Synod of New Jersey during 1956-57 will be under the supervision of the Rev. Walter E. Bock of Cobleskill, N. Y., who is directing Region I. The Ministerium of Pennsylvania and the New York and New England Synod are in the same regional area.

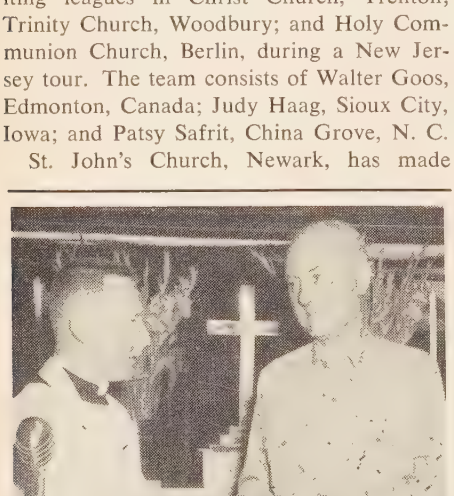
Luther League caravaners have been visiting leagues in Christ Church, Trenton; Trinity Church, Woodbury; and Holy Communion Church, Berlin, during a New Jersey tour. The team consists of Walter Goos, Edmonton, Canada; Judy Haag, Sioux City, Iowa; and Patsy Safrit, China Grove, N. C.

St. John's Church, Newark, has made possible an annual Ministerial Prize to thre outstanding pretheological students enrolle at Wagner College. Income derived from fund established by the congregation memory of a former pastor, the Rev. Osc E. Braune, makes this gift possible. Ke neth Baumhoff, Bronx, N. Y.; Arthur Ha merl, Rochester; and Anton Thumha Yonkers, received it this year.

Dr. Roy M. Dunkelberger, retired Ind missionary, gave an illustrated lecture to th departments of the St. Mark's church schoo Trenton, on the work he and his wife ha done during their decades of missiona service.

The Good Shepherd mission in Some ville used the $100 gift from the Luther Brotherhood of New Jersey to purcha seating facilities for their church.

While some church schools discontin their teaching program during summ Good Shepherd Church, Glen Rock, re stated its summer teaching this year. " miss the summer quarter of the Christi Growth Series means that 15 units or 25 p cent of the material will never be learn



"WITH THE SIXTH FLEET IN THE MEDITI RANEAN" read U.S. Navy release accompa ing picture of presentation of New Testam copy by ULC Chaplain Oscar Weber to V Admiral Ralph A. Ofstie, USN, Comman Sixth Fleet, aboard USS "Salem." Presentat in a below-deck ceremony marked gift of millionth copy of Scriptures by American Bi Society to members of Armed Forces and p ples in countries liberated by them.

GOOD HOPE was appropriate name of Michigan Synod's third mission organized in 1955. Services in mission at Garden City, residential town near Detroit, were begun in February by Pastor George H. Volkmar. It was organized June 19 with 128 confirmed members and 113 children.

in Sunday school," was the appeal Pastor Robert F. Parker presented to the school.

The Rev. Charles M. L. Oberkehr was installed as assistant pastor at St. Paul's Church, Collingswood, June 26. Synod President Edwin H. Knudten and the Rev. Glenn H. Rudisill of Dumont participated. Dr. Stewart H. Rudisill is pastor of St. Paul's.

Three young Lutherans from the Camden area were honored with trips abroad this summer: Kenneth G. Myers, a member of Our Saviour, Haddonfield, is a delegate from the U.S.A. to the Centennial World Conference of the YMCA in Paris. Paul R. Mills, Jr., member of St. Paul's Church, Collingswood, is one of sixteen scouts to make a six-week flying good will tour of European countries. Martin Lehfeldt, Jr., member of Trinity Church, Camden, is serving with the Friends Service Committee in a tour of various countries.

Christ Church, Jersey City, burned an $80,000 mortgage June 12. The synod president was present for the occasion. The pastor, Frederick D. Spreen, Jr., and congregation rejoiced in the victory . . . Dr. Paul . Folkemer, of Baltimore, former Lutheran aymen's Movement president, spoke at a inner meeting June 15.

The Auxiliary of the Lutheran Home of New Jersey, Moorestown, made a contribution of $11,500 to the board of trustees June 9. A membership of 3,300 for 1954-55 was reported at the annual meeting. Income from the organization is used to liquidate indebtedness on the renovation project of the Auxiliary Cottage.

OHIO . . .

Mission Fields Explored In Long-Range Program

By E. RUDOLPH WALBORN

COLUMBUS—Vigorous action in mission development marked the beginning of summer in Ohio. Two home mission fields will be explored this month by newly-appointed full-time mission developers. Other projects are under development.

Pastor Robert B. Barr will work in Kettering, Ohio's newest city, a suburb of Dayton. Population shifts have turned this former township into a city of more than 25,000 inhabitants. The synodical Board of Home Missions has purchased lots in an area where 2,500 new homes are being built. Pastor Barr has been serving the Bolivar-Zoarville parish since his ordination in 1953.

A field in southwest Columbus will be

A FAITHFUL SERVANT was honored at Trinity English Church, Fort Wayne, Ind., when 1,200 adults and children gathered to express their gratitude to Miss Mary E. Brimmer who retired after having been Trinity's director of religious education for 12 years. A public school teacher for 35 years, Miss Brimmer has been active in her church all her life, had given all of her time to Trinity since 1943. Shown with her is Trinity Church's educational committee chairman Edwin A. Steinhauser.

OHIO . . .

served by Pastor K. Jay Bishop, for 11 years at St. Luke's, Columbus.

The calling of these two pastors by the Board of American Missions brings four mission developers into action this month. Pastor Kenneth H. Sauer who had originally been called to the Columbus field, was reassigned to northwest Akron where work had been begun by Pastor Harry L. Myers, now assistant at Redeemer, Toledo.

Akron area churches are rallying to the aid of the newest mission there, and the 5,000 Lutherans are raising $5,000 for a down payment on lots for the new congregation. Another congregation in that area was organized earlier this year by Pastor C. King Wynkoop, Christ Church, Cuyahoga Falls.

At Newton Falls, near Salem, Pastor John E. Berger began work July 1. Both Berger and Sauer are recent Hamma Divinity School graduates.

Six additional fields have been assigned to the synodical Board of Home Missions, Director (formerly Home Mission Superintendent) Albert H. Buhl, reports. They include two Columbus fields, Centerville (south of Dayton), Strongsville and Brecksville (Cleveland area), and Wintersville. Surveys will be made in all fields this summer by the Board of American Missions, and mission developers will be assigned early in 1956.

First Church, Mansfield, marked the tenth anniversary of the pastorate of Dr. Carveth P. Mitchell on May 15 with a special bulletin cover for the morning service and a reception in the afternoon. Dr. Mitchell knew about these arrangements but he didn't know about the quiet gathering of a token of appreciation. There wasn't any big enough in Mansfield, and the committee had to send to Cleveland for one—to the Federal Reserve Bank for a $1,000 bill, accompanied by two $100 bills.

When the Ohio legislature closed its 1954-55 session on June 24, Dr. Harold F. Albert of First English, Columbus, stood beside Lieutenant Governor John W. Brown and offered his final prayer after two years as chaplain of the Ohio Senate.

Dr. Albert will close a nine-year pastorate Sept. 1 to become pastor of First Church, Pittsburgh, Pa. He thus follows the lead of a predecessor, Dr. Adam J. Holl, who left the Columbus church in 1926 for the Pittsburgh congregation.

Nurse Kathryn Drewes is on leave from St. Luke's Lutheran Hospital, Toledo, serving as nurse on an expedition of scientists who have gone to the Micronesian Islands in the Pacific to collect sea shells for the Philadelphia Museum of Natural Sciences.

Patti Anderson of Grace Church, Dover was first among 200,000 spellers in the Tuscarawas area this spring and won valuable prizes for herself and for her school. She was less successful among 62 contestants in Washington. With her twin sister, Sandra she was confirmed two weeks later in Grace Church where she is active in the Luther

Opportunity for Service

SUMMER MEANS more than vacation time for students participating in the Summer Service Project of the ULC Board of Education. The project enables young men and women to serve as assistants in settlement houses, homes for children and aged, hospitals, camps and parishes—to "live creatively with others," with those who need help and with foreign students.

Orientation courses were held in June in Gettysburg Seminary and Chicago Seminary, Maywood, Ill. Pictures from Gettysburg courses show: (*top*) group at morning prayer, (*left bottom*) teachers Pauline Stauffer and Dr. Mary Heltibridle (*second and third from left*), and (*right bottom*) faculty members (*left to right*) Pastor Herman G. Stuempfle, Jr., Dr. Mildred E. Winston, dean; Mrs. Bernice Williams, Pastor Robert W. Koons.

Preparation at Gettysburg

OHIO . . .

League and Sunday school.

Dr. Margaret O'Neal, of St. John's Church, Zanesville, county health officer, received a master of public health degree from the University of Michigan June 11. She had been studying on a scholarship granted by the Ohio Department of Health.

First Church, Bryan, Eugene M. Loehrke pastor, observed its 80th anniversary and recognized the 40 years of service of its organist, Mrs. G. B. Dierks.

Five years ago two groups met at the Hicksville railway station. One consisted of members of St. John's Church and Pastor E. Maynard Powell who had been busy putting finishing touches on a remodeled farm residence. The other group, arriving by train, was a displaced persons family—"Grandma" Lavise Jansevskis, her daughter

Learning how to teach

Instructors chart course

OHIO . . .

Alice and son-in-law August Zarins and their children, John, Biruta and Andris. The Zarins had a limited knowledge of English and for several weeks "Okay" was their most frequently used word.

Next fall John will be a high school senior, Biruta a sophomore, Andris will enter sixth grade. And people at St. John are saying: "We hope that in the five years the Zarins have enjoyed and learned as much from us as we have benefited from having them in our midst."

Teutsch Church, Cleveland, honored its first son for the ministry June 5 when Alfred R. Buehner officiated at his first communion service. Pastor Buehner was graduated from Hamma Divinity School in May and was ordained by the Synod of Ohio to do home mission work in Detroit. The speaker was Dr. G. C. Gast of Columbus, and Pastors John Foisel and Gabor Brachna of Cleveland.

Oneness of Christian Church Theme for Theological Debate

THEOLOGIANS from five countries are convening this summer in the United States to discuss the meaning of "One Holy Catholic and Apostolic Church" at four regional conferences arranged by the National Lutheran Council. First of the conferences was the Luther Academy at Wartburg Seminary, Dubuque, Iowa, July 12-13. Others will follow at Lutheridge, Arden, N. C. (July 28-30); Wagner College, Staten Island, N. Y. (Aug. 3-5); and Luther Seminary, University of North Dakota (Aug. 15-21).

The National Lutheran Council, as the U.S. national committee for the Lutheran World Federation, invited as foreign speakers Bishop Bjarne Skard of Tonesberg, Norway; Dr. Gunnar Hillerdal of Lund, Sweden; Dr. Kurt-Dietrich Schmidt of Hamburg, Germany; and Dr. Jan Willem Kooman of Amsterdam, Holland.

Two American theologians present the problem of the "unity of the church." They are Prof. T. A. Kantonen of Hamma Divinity School, Springfield, Ohio, who will speak on the subject at Lutheridge and Wagner College, and Dr. Alvin N. Rogness, president of the Evangelical Lutheran Church Luther Seminary, St. Paul, Minn., who discussed it at Dubuque and will speak on again at the University of North Dakota seminar.

Exploring the main theme is Bishop Skard, considered one of the most distinguished preachers of the Church of Norway and author of a number of books on Christian doctrine.

Dr. Hillerdal, a Christian student leader in his early thirties and assistant professor at Lund University, has devoted special attention to the study of state-church relations. His theme is "The Holiness of the Church."

Dr. Schmidt, professor of church history at the newly-established theological faculty of Hamburg University, was a leader of Germany's Confessional Church and an active opponent of the Hitler regime. He is a member of the Commission of Ecumenical Relations of the United Lutheran Church of Germany. Topic for his lecture is "The Catholicity of the Church."

Dr. Kooiman is professor of church history at Amsterdam University. He is chairman of the Dutch National Committee for the Lutheran World Federation, an advisory member of the Lutheran Church Synod of Holland, and an authority on Lutheran theology, author of several books on Luther and the Reformation. His theme: "The Apostolicity of the Church."

SUMMING IT UP

"Your church council does a wonderful job and I sincerely hope that all the membership is sufficiently aware to be grateful, an attitude that is almost non-existent in our society. Most people expect whatever they get is undoubtedly owed to them. Grace (getting something for nothing) is little understood . . ."

From the pastor's report in a Pennsylvania church bulletin

Director of U.S. Bureau of Public Assistance Jay Roney meets with foreign welfare workers

Lutheran Heads Government's Public Assistance Bureau

By FRANKLYN MORRIS

One of our country's top-ranking government officials is a young midwestern Lutheran who likes to take chances. Jay Roney, an athletic, sandy-haired man with an irresistible smile, does not look his forty-two years, and immediately dispels any preconceived ideas about government executives who are fat, bald, and aging. Mr. Roney heads one of the three divisions in the Department of Health, Education, and Welfare. He directs the Bureau of Public Assistance.

A 1936 graduate of Augustana College in Sioux Falls, S. D., Jay Roney was executive secretary of the Lutheran Welfare Society of Minnesota from 1942 to 1947. Raised in the Missouri Synod, he married the daughter of a pastor of the Lutheran Free Church, became member of an Evangelical Lutheran Church in Cleveland while studying for his M.A. degree at the School of Applied Social Sciences and joined a congregation of the American Lutheran Church ten years later in Kansas City.

Taking chances started early in Jay Roney's career in public welfare, for when the Lutheran Welfare Society of Minnesota called him to head the state-wide work in 1942, a professionally-trained welfare executive had never before occupied this position. Overseeing the work of many trained social workers throughout Minnesota, he was primarily concerned with the care of children.

Next milestones in Mr. Roney's career were the posts of director of public welfare for the state of South Dakota, and, in 1950, of director of welfare activities for children in what is known as "Region Six" on the health, education, and welfare map of the United States. The region includes North Dakota, South Dakota, Iowa, Nebraska, Kansas, Missouri, and Minnesota. His official title was Child Welfare Representative of the Children's Bureau of the Social Security Administration.

One of Mr. Roney's pet plans has been a program for bringing to the United States persons from throughout the world to study the American public welfare set-up. He is pictured above with a group of young women, welfare workers from every corner of the globe, who have come to Washington for briefing sessions prior to beginning a thorough study of American welfare. From the success this program has already enjoyed, its future prospects appear good.

PENNSYLVANIA

Allentown Churches to Conduct Weekday Religious Instruction

By HENRY W. SNYDER, JR.

ALLENTOWN—A city-wide Lutheran weekday church school was organized in Allentown, June 18, at a meeting in St. Peter's Church, Hanover Ave. Classes will begin on a released-time basis in October in ten Lutheran churches throughout the city. Public-school pupils in the first six grades will be welcome, regardless of their church affiliation. Mrs. Edith Mumper, parish worker, St. Paul's Church, was elected chairman of the church school board, which will hold its first meeting Aug. 10. A workshop for teachers will take place Sept. 8.

Marlan Miller, Palmer Township, was elected president of the Allentown Conference Brotherhood at its convention, June 11, in St. John's Church, Nazareth. He succeeds Arthur Cassell, Allentown. Other officers are William Homer, vice president; Norman Huseman, secretary; and Dr. Albert Schreiber, treasurer.

Four new brotherhoods were accepted into membership: St. Peter's, St. Andrew's, and Good Shepherd, all of Easton, and Holy Trinity, Bethlehem. Dr. Albert Iverson, New York City, director of Protestant Relationships for the Boy Scouts of America, described the Boy Scout program and its part in the Christian education effort of the church.

St. John's Windish Church, Bethlehem broke ground for its $178,000 Sunday school building July 3. Mrs. William Lambert, widow of the first pastor, turned the first spadeful of earth.

Approval has been given by the congregation for erection of a one-story, $40,000 addition to St. John's Church, Coplay.

Zion Church, Easton, a city landmark, is undergoing a $10,000 exterior renovation. The new outside coating will be white cement. Dr. Walter C. G. Veit, Zion's pastor, was honored by his congregation June 19 in observance of the 50th anniversary of his ordination.

The Rev. William G. Rappold has resigned as pastor of St. Paul's Third Church, Easton, effective July 18, to become pastor of Redeemer Church, Penndel, Bucks County.

MUHLENBERG COLLEGE fieldhouse will again be the center for a rally of 3,000 church councilmen of the Pennsylvania Ministerium on Sept. 10. Speakers will include Pastors Edward S. Frey, Robert W. Stacker, Fred C. Wiegman, and Mr. G. Allan Dash, member of the ULCA Executive Board.

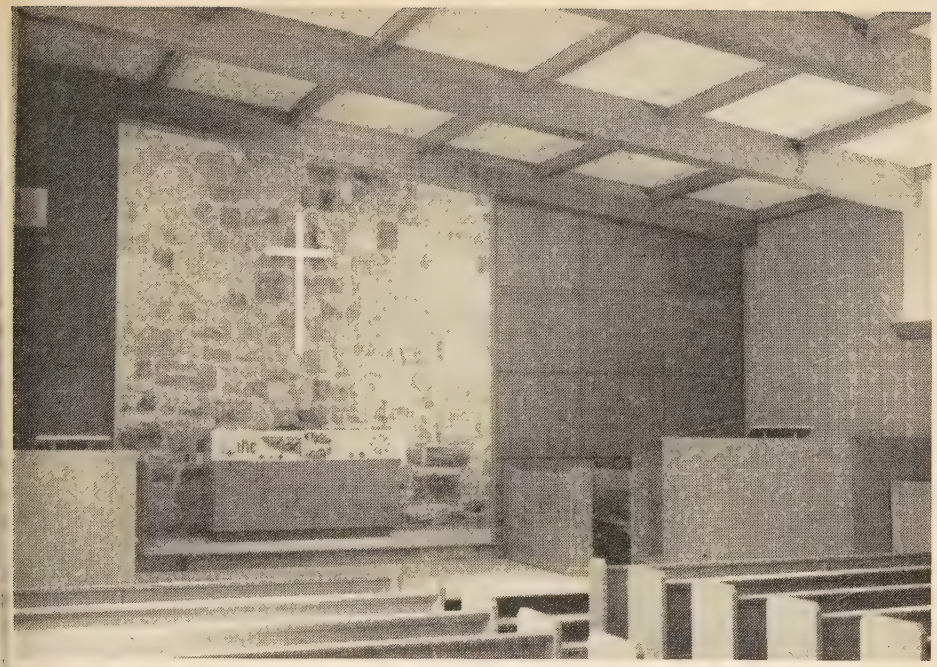
Three pastors were recently installed in the Allentown Conference: William I. Dennis as pastor of Trinity Church, Bangor; Earl E. Zeiner as pastor of the Moorestown Parish; and Raymond C. Best as assistant pastor at Christ Church, Allentown.

Trinity Church, Hecktown, opens a $50,000 drive July 25 for a new church school building. Plans call for razing the

EDWARD THOMPSON, distinguished Lutheran layman who was reconfirmed for another ten year term as justice of New York City Special Sessions Court, was honored at testimonial dinner by well over 1,000 persons. Posing for pictures are John A. Ross, arrangements committee, Synod President Frederick R. Knubel, one of the speakers, Justice Thompson, Queens Federation of Churches President R. Y. Conc

RAN The Luther

THEOLOGICAL SEMINARY



CHAPEL, dedicated May 22 at University of Michigan Lutheran Student Center, Ann Arbor, completed project of U. of M. Lutheran Student Foundation begun in 1945. Center, built with National Lutheran Council grant and gifts from alumni, was dedicated 1951. Chapel was completed recently with another NLC grant. Prof. Ralph W. Hammett, of the University of Michigan's School of Architecture and Design, and prominent Lutheran layman, was the architect.

present structure and erecting a seven-classroom building on the present site.

The school committee of the Easton-Forks joint school district has ordered a study to investigate the possibility of introducing public-school courses in "religion" or church history. Proposals for released-time church school classes were rejected recently after opposition was voiced by Jewish groups.

The school board announced that a new hour for daily closing will be adopted, in many instances an hour earlier than usual. Protestant and Catholic groups had previously proposed a "dismissed" time program of weekday church school, but were told it would be "illegal."

Two Lutheran churches in Quakertown, t. John's and Trinity, will share equally in bequest of $85,000 left by the late Oscar laney, Quakertown hotelman.

Confirmands from 70 years ago returned to a recent homecoming at Friedens Church, Friedensville. Pennsylvania Ministerium President Charles M. Cooper, grandson of a former pastor, spoke. The 1885, 1889, 1891, and all succeeding classes were represented.

Local Support Helps Home Meet Financial Obligations

By W. R. SIEGART

READING—Effectiveness of local support for church institutions was demonstrated at the annual corporation meeting of the Lutheran Home at Topton when reports showed a cash balance of almost $32,000.

The recently acquired Bitting property in Reading is being converted into a home for aged people at an approximate cost of

PA.: READING . . .

$300,000 and is expected to be finished around the first of the year without a campaign and free of debt. It will have 37 guests, most of them non-ambulatory.

Last year it cost $20 per week to keep a child and $24 per week to keep an aged person at Topton. Aged guests live, on the average, to be 80. Among the admitted children, only four "orphan" families were represented; all other admitted children had both parents living.

In his report, Superintendent Webster K. Reinert pointed out: "Children are threatened by diminishing family stability and by emotional insecurity, of which one of the gravest manifestations is juvenile delinquency. At the present time, one out of every eight American children is not living with both parents . . . The orphan has practically disappeared . . . The greatest number of children require care today . . . because of the inadequacy of adults."

Legacies for the Topton Home were announced from the Howard K. Schlegel estate, Boyertown ($14,550); the Anthony W. Albright estate, Boyertown ($500); the Anna L. Levan estate, Reading ($200).

> With the exodus to suburbs and country areas of former city dwellers, requests are being received for realignment of certain parishes. The Leesport parish with its two congregations, Trinity and St. John's, has already been divided. The Centerport parish with four congregations has requested the conference committee to study possible realignment.

Nativity Church, the Rev. Luke S. Sweitzer pastor, is conducting a $135,000 fund appeal for a new educational unit. St. Paul's Church, Fleetwood, the Rev. Martin L. Rothenberger pastor, completed a $100,000 campaign headed by Associate Director Edmund R. Foehl of the Lutheran Laymen's Movement for a new $175,000 church. It will be a stone building, L-shaped, and of split-level construction. Building is expected to start next spring.

St. Luke's Church, Easton, the Rev. Samuel C. Jaxheimer pastor, purchased a new parsonage which, with additions, will cost about $25,000. Two lots have been given to St. John's Church, Hamburg, the Rev. Phares O. Reitz pastor, by Mr. and Mrs. Arthur C. Miller. One will be used for eventual construction of a new parsonage.

The Rev. Lawrence R. Tropp was ordained in St. Michael's Church, Philadelphia, June 30, by Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, and began his duties as pastor of the Spies-Oley Parish the next day.

INSTALLED as officers of the Lutheran Women's League by Dr. W. R. Siegart at St. Matthew's Church, Reading, were: Mrs. Charles W. Epting, president; Mrs. Martin Greenawald and Mrs. Ammon Mosser, vice presidents; Mary Sweitzer, secretary; Eva Roos, treasurer; Margaret Mitchell, corresponding secretary; Carrie Wagner, historian. As auxiliary to the Lutheran Inner Mission Society of Reading and Berks County, this league sponsors a hospice providing care for 13 aged women.

Dr. Archibald C. Schenck, supply pastor of St. James' Church, Geigertown, celebrated the 55th anniversary of his ordination June 19. He began his ministry in 1900 as pastor of the Topton parish. St. Timothy's Church, Mohrsville, celebrated its 90th anniversary June 19.

The town of Robesonia is celebrating its 100th anniversary and Trinity and St. Daniel's churches, Dr. Elmer L. Leisey pastor, are participating. At the religious service held in St. Daniel's amphitheater, Dr. Wallace E. Fisher, pastor of Trinity Church, Lancaster, was the speaker.

Three Home Mission Schools Report Record Attendance

RECORD-BREAKING attendance is reported at three home mission pastors' schools being conducted simultaneously this week. Secretary Paul A. Kirsch, Board of American Missions, said that nearly all ULC synods are represented at the schools by the 259 home missionaries registered.

Similar programs and activities hav

been planned for the missionaries, their wives and children at Lenoir Rhyne College, Hickory, N. C.; Gustavus Adolphus College, St. Peter, Minn.; and Lucerne Hotel at Clear Lake, Lucerne, Calif. In addition to courses in Bible study, panel discussions and workshops were planned.

Wives of the missionaries are meeting for specially prepared morning programs. To allow for full participation, group activities have been planned for their children.

At Lenoir Rhyne College, Dr. Donald L. Houser, BAM English Missions secretary, is serving as dean. The school's staff includes the Rev. Charles E. Fair, Dr. William P. Gerberding, Dr. Kirsch, Dr. William O. Moyer, and Sister Mildred Winter.

Dr. Karl S. Henry, survey and research secretary, is dean at the Gustavus Adolphus College school. Staff members are Dr. Charles M. Cooper, Dr. Frances Dysinger, Mr. Fred C. Eggerstedt, Miss Bertha C. Fromble, the Rev. Richard A. Gaenslen, and Dr. J. Ray Houser.

The California school's dean is Dr. Arthur M. Knudsen, English Missions secretary. Assisting him are Dr. Elwood L. Bowman, Mrs. Heinz Dahle, Miss Josephine I. Darmstaetter, the Rev. Vernon E. Kotter, Dr. Paul H. Roth, and the Rev. Leeland C. Soker.

WISCONSIN

Three Pastors Quizzed By Synod Committeemen

By CHARLES A. PULS

MADISON—Wisconsin newspapers have recently reported that three ULC pastors in the state are being investigated by the Synod of the Northwest and that the heart of the investigation centers about their disbelief in the virgin birth. One pastor called his congregation together to explain his opinions. A laymen at the meeting expressed his belief that a minister ought not be denied the right of private convictions. The congregation offered to give their pastor a "vote of confidence" which the pastor asked be withheld.

Pastors and laymen of the south Wisconsin district of the Lutheran Church—Missouri Synod reaffirmed their traditional belief in the virgin birth of Jesus as an indication that "we are not identified with this type of modernism in the Lutheran Church." The Rev. E. G. Tieman, pastor of a Missouri Synod church in Milwaukee, said later that "the action was intended partly to back up United Lutheran Church officials in their investigation."

TRIAL ORDERED

A formal trial of the Rev. George Crist, Jr., by a jury of seven pastors was ordered by the Northwest Synod investigating committee on June 30. Mr. Crist is accused of "holding doctrine in conflict with the Lutheran faith." He is 31 years old, and pastor of Bethlehem Church, Durham, near Milwaukee.

The committee was unanimous in deciding that a trial should be held. Synod President Paul E. Bishop said the committee thought that Mr. Crist's beliefs seem in conflict with the "faith set forth in an article of the synod's constitution."

One of the three pastors, in reply to an inquiry from this correspondent, wrote: "I don't consider myself to be differing with the beliefs of the Lutheran church if that

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WISCONSIN . . .

phrase will be understood to mean matters that are really significant for faith." He declared he had never brought up the subject of the virgin birth.

A second pastor replied: "I do not feel compelled to delete parts of the Apostles' Creed with which I disagree. I repeat it with full sincerity. I don't hold privately any opinions which conflict with my own views to preach the Gospel as a Lutheran."

President Paul E. Bishop of the Synod of the Northwest has appointed four pastors to conduct an investigation. According to the constitution, "If the findings are of a character to demand no further procedure than private censure or admonition by the president, the same shall be administered and the proceedings terminated. If, in the opinion of a majority of the committee, an offense is shown demanding further procedure . . . the committee shall order a formal trial . . ."

SEVEN MONTHS after Mission Developer Robert A. Bartsch started work in Milwaukee, Holy Trinity Church was organized with 76 confirmed and 123 baptized members. Significant about this mission is that only 29 members were received by transfer from other congregations. Others came in by the renewal of faith or confirmation. With seven acres of ground for future growth and parking, the new congregation in 60 days erected a $17,500 chapel seating 140 persons. The first financial appeal for current operation and benevolence found 75 per cent of the people responding to the "Loyalty Sunday" plan, whereby the members came to church to make their pledges.

Missionary Bartsch, who expects to serve the parish until a pastor is called, states that the present chapel will be converted later into a parsonage when the new church is erected.

The University of Wisconsin, always concerned about any possible entanglement between church and state, has appointed its Faculty Religious Lectures committee that will bring four outstanding churchmen to the campus to lecture under university spon-

sorship. These lectures will be in three categories: Catholic, Jewish, Lutheran, and Protestant. It appears that the Lutheran spokesman in the initial series will be Dr. Gerald Brauer, newly appointed dean of the Federated Theological Faculty of the University of Chicago. Dr. Brauer is a graduate of the Northwestern Lutheran Theological Seminary, Minneapolis.

As of June 25, more than 800 persons had registered for one or other of the ten camps being conducted at Pine Lake by the Wisconsin Conference and Wartburg Synod during the summer.

—Changes of Pastorate—

NEW YORK AND NEW ENGLAND

WIEDIGER, EDWARD H. From Trinity Church, West Sand Lake. To St. Mark's Church, Middleburg.

CANADA

EYDT, PAUL W. H. From Trinity Church, Hamilton, Ont. To Kitchener (East area), Ont., board missionary.

CENTRAL PENNSYLVANIA

BANES, ROLAND M. From Dillsburg parish. To First Church, Lock Haven.

BOMBOY DAVID E. From Stoystown parish. To Everett parish.

GREENAWALD, CARL H. From Zion Church, Harrisburg, assistant pastor. To Mount Union parish.

HUSTON, ERNEST W. From St. Luke's Church, Roaring Spring. To St. Peter's Church, Neffsville.

KAUFMAN, LESTER J. From Glade parish. To Fayetteville parish.

PICKING, ROBERT E. From St. Matthew's Church, Bloomsburg, assistant pastor. To Pine Street Church, Danville.

SERBE, GEORGE C., JR. From Bellwood parish. To Shoops Church, Colonial Park.

CENTRAL STATES

ASHLEY, MARTIN C. From St. Mark's Church, Waterville, and First Church, Marysville, Kans. To Omaha (SW area), Neb., board missionary.

MARYLAND

MYERS, RAYMOND C. From Woodsboro parish. To Epiphany Church, Baltimore.

NEW YORK

KEELER, ROBERT J. From chaplaincy. To Lutheran Church of the Reformation, Brooklyn.

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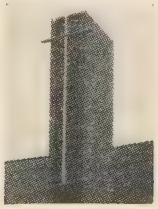

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Changes of Pastorate . . .

NORTHWEST

REED, R. BERTRAM. From Central Church, Seattle, Wash. To Mt. Carmel Church, Minneapolis, Minn.

OHIO

HORNER, THEODORE. To Zion Church, Tipp City.

PACIFIC

LUKE, RUSSELL O. From Prince of Peace Church, Seattle, Wash. To Zion Church, Camas, Wash.

PACIFIC SOUTHWEST

SPAID, JAMES ROBERT. From chaplaincy, Waukegan, Ill. To Monterey (including Seaside), Calif., board missionary.

PENNSYLVANIA MINISTERIUM

DENNIS, WILLIAM E. From Trinity Church, Clarks Summit. To Trinity Church, Bangor. 404 Broadway.

WEBER, ERNEST A. From Advent Church, West Lawn. Retirement.

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Muhlenberg College, Allentown, Pa.
Newberry College, Newberry, S. C.
Roanoke College, Salem, Virginia
Susquehanna University, Selinsgrove, Pa.
Thiel College, Greenville, Pa.
Wagner College, Staten Island, N. Y.
Waterloo College, Waterloo, Ont., Can.
Wittenberg College, Springfield, Ohio

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TEXAS

HOLLAND, CHARLES F. From chaplaincy, Norfolk, Va. To Dallas (East area), board missionary.

DECEASED

THE REV. HERMANN G. H. KLINGBEIL died May 23 in the hospital in Westlock, Alberta, at the age of 57.

Born in Brazil in 1898, Pastor Klingbeil came to Canada with his parents at an early age. He was a graduate of the University of Saskatchewan and of the Lutheran College and Seminary, Saskatoon, Sask., a member of the second class graduated from the seminary. Following ordination in 1925 he served St. John's Church, Wetaskiwin, Alberta, for twenty years. For the last ten years he was pastor of the Manola-Naples-Sion, Alberta, parish. Owing to ill health he had recently retired from the ministry.

Pastor Klingbeil served on various synodical committees, and was for many years the guiding spirit of the Sunday school teachers' conferences of the Alberta Conference.

He is survived by his wife, Emma, nee Pankonin; one son, Freddy, Calgary, Alberta; one daughter, Mrs. Rose Watamiak, Calmar, Alberta. Funeral services were in Trinity Church, Manola, and in St. John's Church, New Sarepta, Alberta. Pastors A. R. Wilke, Edmonton; E. Duesterhoeft, Leduc; and K. W. Freitag, Bashaw, officiated. Interment was in St. John's Cemetery, New Sarepta.

THE REV. LUTHER FIREY MILLER died June 17, at the age of 83, in Hagerstown, Md.

Pastor Miller was born in Clear Spring, Md., the son of the Rev. Dr. Victor Miller and Mary Spickler Miller. He graduated from Gettysburg College in 1895, from Gettysburg Theological Seminary in 1898 and took post-graduate work at Johns Hopkins University, Baltimore.

Pastor Miller served almost 40 years in three parishes—Mount Calvary Church, Westernport, Md.; Bethany Church, Baltimore; and Bethel Church, Manassas, Va. After retirement in 1937, he lived in Hagerstown. He is survived by two sisters, Mary E. and Matilda K. Miller, Hagerstown.

The funeral was conducted June 20 by Dr. Wilson P. Ard, Dr. J. Frank Fife, president of the Maryland Synod, and Pastors Edward P. Heinze, St. Mark's Church, Hagerstown, and Luther L. Hare, Bethany Church, Baltimore. Interment was in St. Paul's Cemetery, Western Pike.

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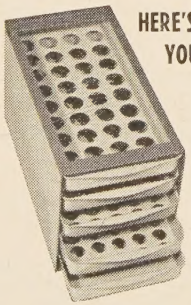

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In Conclusion . . . . . .

After more than a week of the hot, muggy weather we had in the East this month, I'm not in a mood to praise our climate. But, politically speaking, the American climate has improved.

At this time last year it would have been impossible for President Eisenhower and Secretary Dulles to go to Europe for open-minded conversations with the Russians. Americans had been so heated up by the McCarthy type of anticommunism that no prominent government official would have dared to talk with the Reds about "coexistence."

Now the McCarthy fraud has been exposed. Americans are willing to think sanely about the difficult problem of how we can live in the same world with Communists. We shall not expect miracles to result from the conversations in Geneva. But we are willing to go halfway in reducing world tensions.

We should be clear on the fundamental facts. The Soviet Union is a police state where people can't think and speak as they please. If they offend their ruthless dictators, they get shipped to slave-labor camps. This isn't new in Russia, of course. The situation was much the same under the czars. But since the war the Russians forced their system on democratic nations such as Czechoslovakia.

I talked with a Czechoslovak not long ago about a friend of mine who had been arrested in his country. "Why was he arrested?" I asked. "He was accused of being too friendly with Americans," was the reply. "But you're talking with me now. You are friendly with Americans. What will happen to you?" "One never knows," he said.

This undermining of a man's right to be a self-respecting human being, safely protected by laws defining our civi rights, is the great evil in the Red coun tries. McCarthy and his friends gave u a sample of such contempt for huma rights in America. But it was possible i America to turn back the McCarth menace. In the Red countries, such thing is not possible.

What shall we do? Go to war wit Russia to destroy the police state? That' a desperately reckless notion, for wa cannot solve such a problem. The salva tion of the Red nations must come fro within these nations themselves. It God who is the author of human right He has given us our love for justice an peace. He has not left off working amon the people across the Iron Curtain.

Our assignment is to try to kee steady and sane, demonstrating throug countless acts of sacrificial love that w are eager to share our blessings with ou brothers in all lands. We do not ha Russians. We have deep pity for the

We must hold together a well-arme alliance of free nations to guard again others being dragged behind Iron Cu tains. If Russians are tired of the colo sal expenses of continual preparation f war, we must trust them enough to mat them, point by point, on disarmamen We must give them inducements f abandoning their ruthless tactics.

We have our own sins of self-seeki and self-satisfaction to confess. The should keep us busy, and keep us humb while we wait for God to even up t balances in world affairs. This is not world that we created. It is firmly in t hands of One who knows better than about how to level things up if we c be patient.

—ELSON RUFF

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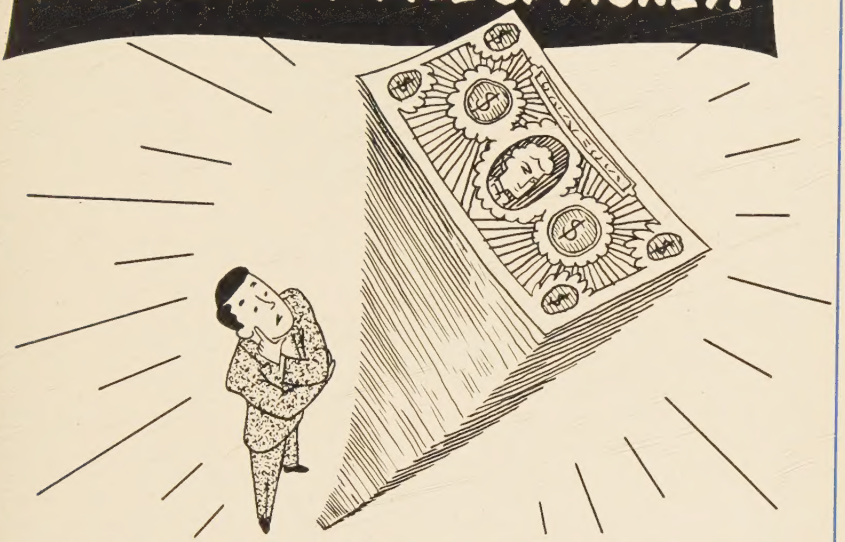

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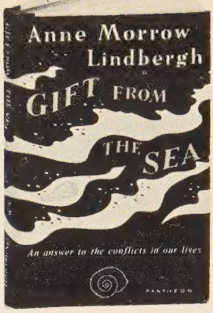

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